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PROGRESS OF THE NEW CHURCH IN THE WORLD.*

IT is a question of interest to many, and of anxiety to some, whether the New Church is making real progress in the world. It may be useful to spend a few moments in considering the subject in the light which passages from the doctrines throw upon it.

We are in darkness upon every spiritual subject until the truth of the church gives us light; and upon this as well as others. This truth alone can furnish us with views that are sound and just.

In the work on the Divine Providence, n. 124, Swedenborg gives what he calls "two arcana of angelic wisdom." The first (and this is the only one to be considered now) is, "That the Lord never acts into any particular of man singly, unless into all things of him at the same time."

This great principle — this arcanum of angelic wisdom laid open to men — throws much practical light upon the subject of the conditions of progress in the church;

* President's Address at the meeting of the Massachusetts Association, Oct. 11, 1877.

and if it is understood, it will help us to judge intelligently in regard to its progress.

Swedenborg, in explaining the arcanum, says, "The Lord never acts into any particular thing of man singly, unless into all things of him at the same time; because all things of man are in such connection, and by connection in such form, that they act not as many, but as one." He says, "That man, as to the body, is in such connection, and by connection in such a form, is known;" and he adds, "In a like form from a connection of all things is also the human mind, for the human mind is a spiritual man, and also is actually a man." He further says: "Now because the human form is such that all the parts make a general whole which acts as one, it follows that one cannot be moved out of place, and changed as to state, except with consent of the rest; for if one should be moved out of place, and changed as to state, the form which acts as one would suffer." He then proceeds to say that "the Lord acts thus into the universal angelic heaven, since the universal angelic heaven is in the sight of the Lord as one man." He adds, however, to the statement of the Lord's acting into the angelic heaven, into the individual angel, and into the individual man, as a whole, what I now further quote: "But it is to be well observed that the Lord also acts singly, yea most singly, into every particular of man, but at the same time through all the things of his form; yet still does not change the state of any part or of any thing in particular, except conformably to the whole form."

We learn elsewhere in the writings, that what is here said of the individual man, of the individual angel, and of the whole heaven, applies as well to the church on earth. In the work on the Sacred Scripture, Swedenborg says, "The universal heaven is, in the Lord's sight, as a single man; and so also is the church on earth. In this man, the church where the Word is read, and where the Lord is thereby known, is as the heart and as the lungs." (n. 105.)

From this we see that the various portions of the church on earth — not only that portion of it where the Word is,

but all portions of the church — the good in heathendom as well as Christendom, are in such a connection, and by connection in such a form, that they act not as many, but as one. Now as these portions of the church, because they make a human form, must act as one, as the parts of our bodies do, so one portion cannot be moved out of its place, and changed as to state, except in connection with the rest.

From this it is clear that the New Church, so-called, is a part of the man which the church universal is; and that it is no more acted upon separately from the rest of the good throughout all the earth, than the brain or the heart of the body is, independently of the rest of the body. There is not an organ or even a fibre in the body whose state and action do not make a one with the state and action of the whole body. It is doubtless true, that they who worthily receive — receive in heart and life — the truth and the good laid open to the New Church, constitute a part of the church universal which is quite interior and vital; but it is not acted upon or vitalized by the Lord, except in perfect connection with, and perfect relation to, the state and condition of every portion of the universal church;— not only that portion of it in Christendom which does not recognize the Second Coming of the Lord as having taken place, but also the portion scattered throughout the heathen world.

This connection of the New Church with the great man of the church is one of the elements to be taken into the account in estimating our progress. If we progress, this man in all its parts progresses; and if this man does not progress, we do not progress. If we progress, the good among Christians who are not yet prepared to recognize the fact that the holy city is now descending out of heaven, are also progressing; and so are the good among the followers of Mahomet, the good among the Chinese, the Japanese, and the Hindoos.

If there is evidence that the Eastern nations are making some progress in a useful direction; if there is evidence that in Christendom there is coming to be better religious

teaching and better spiritual living — these facts imply inferentially that the New Church is improving and advancing; for the Lord does not act upon them and advance them except in connection with us. If He should do so, the parts of the human form that we together constitute would be changed from their relative places, and the form would be distorted and destroyed.

On the other hand, we can look at the matter from our portion of the form.

If there is evidence that we are making some real progress in the life of the Church; that we are doing some of the work which the truth given us qualifies us to do; if we are detecting and casting out of ourselves the loves of self and the world; if we are coming to have less care and less regard for ourselves, and more and more regard for the good of others; if we are coming to fill our various uses in life less and less for the sake primarily of honor and wealth to ourselves, and more and more from love of those whom our uses serve, it may be regarded as a sure indication that the various classes of the good among Christians are using successfully means which they have of spiritual improvement, and that the good among the heathen are coming to fill more efficiently the use of their part of the human form in which all the good on earth are members.

There are, it may be next observed, other forms of good besides spiritual good which may afford indications as to whether the Church is progressing. The growth of interior good tends to manifest itself in moral and civil good. If we are advancing — if the man consisting of the church universal is advancing — it will tend to modify and improve the administration of civil governments and civil laws. If the church is advancing inwardly, the results of this advancement will be seen in better legislation, in a better enforcement of good and necessary laws, in bringing to judgment and removing from places of trust those who have no care for the public good, and introducing those whose primary aim and effort is to promote that good. If there is evidence

in the world of improvement in this direction, it is an important sign of progress in the church.

How does the matter appear when we come to our own body,— the Massachusetts Association? This constitutes an organ or a portion of an organ in the great man, — the church universal. It is a body composed of several societies, just as every human organ is composed of several parts. The use of that organ is one. We are all together, and are all acted upon together. No one society can be moved out of its place in the organ, and changed as to its state, except in connection with the rest, and in relation to them. If the association as a whole is advancing in church life; if it is more and more praying for the peace of Jerusalem; if it is more and more seeking that peace, and coming more and more into it; if this body loves the good of Jerusalem and is seeking it more and more, it is evidence that each society and each genuine member is doing the same.

So, on the other hand, if in examining itself a particular society finds substantial indications of real progress, it may see proof in this that the association, the societies of which it is composed, and the individuals constituting the several societies, are growing in love to the church, and making more efforts to promote its peace and its good.

The most important answer, however, to the question whether the church universal, the church in Christendom, the church in our association or in our society is increasing in strength, is to be found in what is taking place in ourselves. If we find ourselves remiss; if we are not advancing in knowledge of ourselves and of our unworthiness; if we find ourselves not in serious, daily conflict with the loves of self and the world in our own minds and lives; if we find ourselves not advancing in the love and knowledge of what the church teaches, we may well fear that we are hindering the progress of our society, of the association, of Christendom, of the church throughout the world; for the Lord acts upon that whole of which we are a portion as one; and

the whole, while we remain a part of it, cannot progress except as we progress.

But what happens when our remissness is such as to hinder progress which the body of the church is capable of? We can see by referring to that in the material body which is in correspondence with this.

When there is a failure in any organ or portion of an organ in the human body to fill its use so as to act as one with the whole body, the first thing in order in the general body, is to bring the delinquent member up to its work.

One of two things is the result of this special action in the diseased organ or portion of an organ. The chastisement which it undergoes either brings it up to the proper discharge of its function, or thrusts it out of the body. Then its place is supplied as well as possible by kindred portions of the body or of the organ.

But if there is in our lives, as individuals, evidence of an opposite character; if our recognition of our own unworthiness is growing upon us; if our knowledge and acknowledgment of the Lord are advancing; if we are loving and seeking the good of Jerusalem more and more; if we are learning more and more *practically* the worthlessness and the misery of pride, of selfishness, of worldliness; and if the love of doing what is honest, just and good for its own sake is becoming, practically, from year to year more precious and more satisfactory to us, it is one of the best and surest indications that the descent of the holy city from heaven is prospering, and that the church on earth, in its whole and in its parts, is increasing in vitality and power.

THE PREVENTION OF CRIME AMONG WOMEN.*

A CLOSE relation between the moral and physical parts of our nature has long been imperfectly perceived, and the old English Proverb, when it declares cleanliness next to godliness, seems to testify that a clean body has an intimate connection with a pure heart. Our Association has also indorsed this idea by giving the consideration of moral and physical education to the same Committee.

Missionaries who work among the degraded classes of our cities produce little effect when they strive to awaken the conscience to a sense of the eternal dangers of the soul, while the body is given over to filth, hunger, and cold. So long as the daily life is a perpetual struggle for bodily existence in this world, it is useless to attempt rousing the mind to a consideration of the wants and dangers that belong to the life that is to come.

If we go among the poor clean and well-clothed, our superiority in outward things stands in the way of the success of our efforts to awaken their moral natures. They are almost sure to feel, if they do not say, that it is all very easy for us, with our bodily wants well supplied, to refrain from crime. If they had enough to eat and to wear, they would not steal. If they lived in a pure atmosphere, they would not crave intoxicating drinks. A gentleman, questioning a more than ordinarily intelligent mechanic as to the way in which he spent his wages, expressed his astonishment on learning that more than half went for whiskey; when the man replied, "I think, sir, if you were forced to occupy a tenement in as foul an atmosphere as mine, you would drink whiskey as gladly as I do;" and the gentleman was forced to acknowledge the probability of the suggestion.

* A paper written for the "Woman's Education Association," at the request of the "Committee on Moral and Physical Education."

The small progress made by those who are trying to elevate the moral status of the world is probably due in great measure to the fact that most persons are striving to overcome effects while the causes that produce them are left untouched.

Many more than half the tenants of our prisons are there directly or indirectly from intemperance. An immense force is at work continually all over the Commonwealth fighting this crime by direct means; and spasmodic reforms are produced, which are exultingly proclaimed by lecturers and writers in the newspapers; but those who watch these movements find that the permanent results are very small. So soon as the excitement of a temperance revival subsides, the opposing temptation, which never subsides, in a large majority of cases overcomes the unfortunate victim again, and he relapses into the same, or a worse state than before.

Foul air nauseating the stomach, bad cooking irritating it, insufficient food exhausting it, want of sufficient clothes and fuel chilling the circulations, each, or perhaps all together, stimulate the appetite for some kind of intoxicating drink, that will for a little while allay the physical wretchedness. We can hardly be more compassionate than we ought to the poor wretch who succumbs to such influences; and as we sit in our warm houses, well clothed and fed, we surely cannot be too grateful that we have been spared similar temptations.

Much has been done within the past few years to improve the physical condition of the poor. The opening of free public baths, the building of comfortable tenement houses, the opening of restaurants where wholesome food can be obtained at moderate prices, and the diet-kitchens, where nourishing and appetizing food is prepared for the sick poor, are all movements in the right direction for the prevention of intemperance by the suppression of its causes. Another efficient influence in the same direction would be schools where poor women could be taught to cook in such a way that the family table should be a comfort and satis-

faction to the family circle. The dissatisfaction of the stomach which follows the eating of badly-cooked food produces a desire for intoxicating drinks; so that the good cook promotes not only health, but morality.

The number of women who are in our prisons is less than a tenth part of that of men. Women commit few of the crimes that carry men to the State Prison, and with them drunkenness is almost sure to be the accompaniment of whatever other crime they may be guilty. A large majority of our female prisoners are of an exceedingly low type. Those who commit crimes of violence or robbery are usually of a higher mental type than those who are guilty of disorderly conduct and drunkenness. In two instances in two of our county prisons, where I was attracted by an intelligent face, united with smoothly-combed gray hair and general neatness of person, I inquired of what crime the woman had been guilty, and in both instances was told that she was in for life for committing murder.

The lower orders of women must feel the influence of the physical ameliorations already spoken of before their moral natures can be reached. A brain clogged in its action by foul blood must be purified in its animal nature before it can be made intelligent or moral.

The culture of the moral nature is a far more difficult problem than the building up of a healthy physique; and yet, if we obtain a fine physique without supplementing it with a pure moral training, we have only furnished new powers to be given to the perpetration of more violent crimes. This difficulty is increased by the passion for intellectual culture so dominant amongst us; for where this is obtained, without corresponding moral training, the ability is acquired for the very worst crimes and misdemeanors. Other things being equal, the criminal with the most vigorous body and the best intellectual education will be the one to excel in plans and acts of villany. Purely intellectual culture exerts little if any influence on the moral character. The most accomplished ages of the world have not been

marked by corresponding virtue. On the contrary, many of the most celebrated epochs of culture in art and literature have been characterized by the most bestial depravity of morals.

Skilled industry of the hands has a reactionary influence on the brain, making it more orderly in action, and more subordinate to law, as well as more capable for intellectual application. It has been found that farm labor has very little improving influence on the character of vagrant boys who are placed in reformatories. It does not rouse the faculties of the mind, or make obedience to the rules of the house more easy. On the contrary, when a boy is put into a workshop, and set to doing something that requires close attention of mind and careful use of the hand, he soon becomes more orderly in his habits, more easily controlled, and applies himself more readily to his studies in the schoolroom. As the hand becomes skilful, the brain acquires prehensile power. Culture must develop the ultimates of the brain, which are the nerves of the hand, before the brain itself will work to the best advantage and develop its best powers.

In a neighboring city the young ladies have for several years taught sewing one day in the week to poor children. The physicians of the place say that when they are called to families of this class they can readily tell, by the aspect of the house, whether or no the children go to the sewing-school. The careful training given for only two hours on one day of each week to the hands of these children is sure to show its influence in a more orderly arrangement of the household; an effect which is not produced by the attendance upon a public school, where the child is occupied only with books.

Work badly done is disgraceful, and those who do it take no pleasure in it; but when one is conscious of doing work nicely there is a satisfaction in the mind that makes the work agreeable. Therefore a child who has been taught to use the hands skilfully, in any kind of work, is much more

apt to become industrious than one who can only do inferior work; and the habit of industry is the basis of orderly life.

If, instead of the many studies required of the children in our public schools, one half the time were occupied by industrial work, which would develop the power of attention in the brain, and discipline the nerves and muscles of the hand to skilful action, the child would leave school with a far better preparation for the struggle of life which is before it than it receives under its present training. The brain would have a more healthy and vigorous development, and the character a power and balance that it now too often lacks.

It would be difficult to find a more helpless creature than a girl who has been taught nothing but books, when she graduates from one of our schools. If she has not become fitted for a teacher, she is fit for nothing but to be a cumberer of the earth. All girls are not adapted by nature to become teachers, and even if they could all be so trained as to become fairly capable of teaching, the demand for teachers is by no means unlimited; while there is a vast deal of other work to be done in the world for which no competent hands are found ready.

Sentimentalists object to the training given in some of our charity schools for girls, because they say it only fits them for domestics; and this is contrary to the genius of our republican institutions. They fail to recognize the fact that the training that fits a girl to be a domestic is precisely the training that fits her to be a wife. Many of our young mechanics and tradesmen are ruined by the extravagance and thriftlessness of wives, who, if they had been trained for domestics, would have been helps instead of hindrances to the success in life of their husbands. If a girl has received a training that has prepared her for being a good domestic, she is also prepared for a sensible, well-ordered domestic life in her own house, if she arrives at the happiness of having one. However admirable a highly intellectual life may be for a woman, my observation of society, in

all ranks of life, convinces me that the happiest women are those who are wise and faithful wives and mothers.

The girls who graduate from our schools without such training often go into stores as clerks and saleswomen, where they associate with young men of a corresponding character. The love of dress and of pleasure, with small wages to sustain it, and little principle to restrain it, often leads to dishonesty and impurity in both sexes; and after the first step is taken in either of these directions, the downward course is almost certain.

Many persons suppose that common school education elevates the moral character of children, yet we find in our own Commonwealth, while school education is steadily becoming more varied, and presumably more thorough, the number of our criminals increases in a more rapid proportion. In the Report of the Board of State Charities for 1875, we find this startling statement:

"In 1865, the whole number of persons in all our prisons during the year did not much exceed 10,000, and of these only 481 were in the State Prison. In 1875, the whole number in all the prisons has exceeded 20,000, and the whole number in the State Prison has been 852. Thus we see that detected crimes and misdemeanors have doubled since the close of the civil war, while undetected and unpunished crimes have increased at least as fast. And now we find that there is hardly a State in the Union, or a country in the civilized world, where atrocious and flagrant crime is so common as in Massachusetts."

"With an increase of 23 per cent. in population, the prison returns show an increase of 128 per cent. in crime."

It has been said that this increase in crime is due to the demoralizing effects of the civil war; but unfortunately for this theory, a very large proportion of criminals are below the age of twenty-five, and are therefore too young to have served in the war; so that this influence has been exerted indirectly, if at all. The excessive stimulus to extravagance and luxury brought about by the war, has probably had

some influence in this direction, by making young men more than ever impatient of the orderly pursuit of wealth by industry. But it seems impossible that there should not be a deeper and more radical reason for so humiliating an increase in the depraved classes of a Commonwealth so civilized and intelligent in many directions as ours. There must surely be something radically wrong in the education of the children of our Commonwealth, when it is followed by such results. The men having the control of most of our schools believe in nothing but the training of the intellect; and while this system continues, we must expect a continuance of such results.

A large class of the ignorant part of our population believe that the advantage of a school education consists in acquiring the knowledge of how to get a living without working with the hands. They work hard themselves in order to keep their children in school, that they may learn how to get a living by their brains, and be saved from the degradation of working with the hands.

What they in their ignorance would save their children from should be supplied to them in the schools by skilled instruction in mechanic work. While the girls are taught sewing in all its varieties, the boys should be learning the use of tools as applied to wood or metals. One of the objections that has been urged against the teaching of sewing in school is that it would separate the girls from the boys in the classes; because there was no corresponding work that could be taught the boys at the same time, as no one trade would be applicable to the wants of all boys. The knowledge of the use of the hand is the one great desideratum in our system of education. When its use is learned in one direction it is comparatively easy to learn it in another; but if a boy grows to manhood without this knowledge, it is very difficult for him to acquire it afterwards. There should be a workshop attached to every one of our great city schoolhouses, supplied with turning lathes and all kinds of tools for working in wood and metal, and with a competent superin-

tendent to guide the boys in using them. An annual exhibition of work done in the schools, both from the sewing-rooms and workshops, would stimulate the ambition of the children to produce good work; and appropriate prizes might be given for the best.

In short, in a wise republic everything should be done to train children of all ranks and of both sexes to the belief that it is a good thing to know how to work, and to do nice work. The moral elevation of *women* of the lower classes involves that of men also; for the sexes cannot be separated. They must rise or fall together. The boys and girls must alike be taught industry and skill, if we would save either sex from crime. So, too, in a social state like ours, where the rich and poor are so often changing places, industry and skill are virtues as appropriate to the one class as to the other. Parents who abound in wealth to-day have no assurance against poverty to-morrow; and no child should be deemed well educated who is unprepared for that poverty to which all are liable.

Journeymen mechanics allow their masters to take very few apprentices, and this is having a serious effect in diminishing the number of skilled mechanics of all kinds. For this reason it is all the more desirable that the mechanic arts should be taught in the schools.

Thus far we have treated only of the external form of morality that may be obtained through training the faculties from the outside; but of course we all know that to give reliable strength to the moral character, there must be a culture of the inner nature; that after the body is washed the soul must be purified; that when wholesome food and healthful surroundings have built up a sound and active body, vital truths must be given to the soul, that it may rule over the body in wisdom and purity.

The want of pure moral sensibility doubtless lies at the root of all crime, in all classes of society; and the most difficult part of the subject under consideration is, how a purer morality may be cultivated among the lower classes.

How can poor children be taught that to keep the Commandments is the beginning of all wisdom, the foundation of all mental health, and of all truly intelligent life? How can poor parents be brought, not only not to interfere with such teaching, but to co-operate with it, and to desire it for themselves as well as for their children?

Something is undoubtedly accomplished, in this direction, by the missions that are constantly at work among the poor of our cities; but how little compared with what remains undone! There is an immense army of poverty, and sin, and suffering, against which we send out little detachments of Christian soldiers, who can only overcome and take possession of small detachments here and there. There is work for an army on our side; and we stand looking on, amazedly, at the amount of it, or shut our eyes, unwilling to contemplate the sin and misery existing so near to us. Should we not rather believe that each one of us is a soldier, and is unfaithful to duty, unless doing something, not merely by contributions of money, but by personal influence, to overcome evil with good?

It seems to me, that the only way by which the more fortunate classes can do much towards raising those below them, is by filling up with Christian charity the abyss that now separates the one from the other. A genuine sympathy exercised by the rich towards the poor, by the instructed towards the ignorant, by the moral towards the criminal, by the religious towards the scoffer, seems to me the only effectual way of meeting the terrible evils that infest the world; and I can imagine no power but that of Christian love strong enough for the work.

The difference between the various classes of society is not so radical as it is pleasant for us to imagine. When we meet a drunken woman in the hands of the police, with dishevelled hair, and ragged garments, and vociferous tongue, it is difficult and painful for us to believe that she is a creature of like passions as ourselves; and that but for our happier surroundings we might be just what she is. While

it may be permitted the Christian to remember, with a certain degree of elevation of soul, that our Lord and Master was a being like ourselves, having like passions, and subject to similar temptations, though ever without sin, we must also remember, with corresponding humility, that there is no woman, however degraded, who is not possessed of the same nature as our own. It is only by bearing this truth in mind, that we can approach her in a way to do her good. Unless we have a true, heartfelt sympathy for the woman we wish to reform, we had better never approach her at all; for we shall be much more liable to harm than to help her. We may quench the smoking flax, by our superciliousness, when we might quicken it into a flame by a breath of sympathy; we may break the bruised reed by a rough blow, when a gentle touch might support it till its bruise was healed. We are, more than we know, perhaps more than we are willing to acknowledge, our sisters' keepers; and we have no right to throw off the responsibility.

In order to use our personal influence for purifying the morality of the lower classes, it is not necessary that we should all go to meet them in their lowest haunts. They are everywhere with us. The women in our kitchens, and in the shops where we make our purchases, form a numerous part of the community; and we may do much to prevent them from sinking into the degraded class that is always waiting to receive them. Too many of these women receive little show of kindness or consideration, excepting from those who are striving to allure them into the haunts of infamy. We are all of us, every day, influencing members of these classes, whether we desire to or not; and we cannot be too careful that we may not sin against them by lowering their respect for those who are more fortunate than themselves.

Pardon me, my friends, if this seems like a too personal application of my theories. I am so often pained by the unconscious way in which the upper classes neglect to use the influence they might exert for the benefit of those below

them, that I am unwilling to refrain from drawing your attention to the subject. Every act and word of gentleness and courtesy towards the servant or the shop-girl, which results from sympathy, is a charity twice blessed. The poor appreciate very clearly the difference between the kindness of superciliousness and the kindness of sympathy; and the one rouses what is evil in them, while the other awakens what is good. We must not pity them as if they were beings different from ourselves; but by striving to imagine ourselves in their places, do as we would like to be done by were we situated as they are.

If it were possible to love the neighbor as one's self, we could measure more truly the relations of the various orders of society, and could give to all the justice which is their due. But while it is very easy to give a passionate and self-sacrificing love to those whom we admire, and who are ready to give us love and admiration in return, nothing is more difficult than for us to give to every human being that consideration which is due as a right from every one to every one. Generosity is often easy and delightful; because in exercising it we simply follow out the natural impulses of our own personal feelings. Justice, on the contrary, is often difficult and painful; because it requires us to resist our impulses, and to work in accordance with the absolute laws of Divine Truth. "To do justly and to love mercy" is the last and highest perfection to which we can aspire in our relations with our fellow-beings, and we can reach it only through "walking humbly with our God." Every step we take towards this perfection enlarges our ability for doing good towards all with whom we come in contact, by giving us power to accept the truth that we all belong to one family, and that all have a right to the best we can do for them, because we are all the children of the one Divine Father.

INDIAN SUMMER.

Sweet Summer, turn thee back and kiss
  These fading Autumn hours,
While Nature's answering smile shall change
  The dying leaves to flowers.
Sweet sunny thoughts of happy days,
  Return, and cheer with gladness
The gathered gloom of anxious care,
  And tinge with joy all sadness.

Forbear, chill Winter, for a while,
  To snatch from warm embraces
The land thus wreathed with Autumn's smile,
  The year's departing graces;
Lest, like a heart too rudely crushed,
  She turn her fair face on thee,
And it be said — pale Winter blushed;
  Bright, golden charms have won thee.

As purple grapes from off the vine,
  Their gathering weight expressing,
Turn Summer's sunshine into wine,
  Stored up for future blessing,
So willing hands and loving hearts,
  With gentle deeds o'erflowing,
Make memory's page a book of life,
  In reaping as in sowing.

Then let us stroll by sparkling stream,
  And on bright hill-side linger,
Secure in bygone Summer's dream,
  From Winter's icy finger;
And while we may — within the heart,
  Replete with ripened measure,
We pledge to keep that better part,
  The pure, warm, living treasure.

SACRED MUSIC.

V. THE RELATIONS BETWEEN HEAVENLY AND EARTHLY MUSIC.

It is an important principle of the New Church that all natural things have a spiritual origin. Effects which seem to belong wholly to this world, have their hidden causes in the other. For there is nothing without some kind of a soul. Every word which we speak, every act which we do, embodies the affection and thought which gave it birth. All voluntary operations of the body betoken corresponding operations of the spirit or mind within it. And the mind or spirit itself is spiritual, belongs to the spiritual world, is in constant, though unperceived, connection with the inhabitants of that world, and draws thence its life and sustenance. Whatever there is that is lovely and beautiful on earth, has the springs of its existence in heaven. Everything hideous and repulsive originates in hell.

Men have made a great mistake, when they have assumed that the other world was, to the outward appearance, totally different from this. Human beings are essentially the same under all conditions. Their nature is not radically changed by simply laying aside their natural bodies. The reason why the two worlds are in such close connection with each other is because they have so much in common, — because they are both so strictly and entirely human. Sun, moon, and stars, — mountains, forest, and rivers, — the beasts of the field, the birds of the air, — and all other objects, animate or inanimate, on which the bodily eyes can rest, — are not artificial and arbitrary contrivances, designed merely for our use and enjoyment here on earth. Nor are our houses, our cities, our garments, our books, the appurtenances of terrestrial life alone. These visible things are an expression of the inborn and unchangeable necessities of our being. Existence would be barren and incomplete without

them. Accordingly they are not peculiar to the natural world. In the other life, outward objects are always seen, such as correspond exactly with the interior states of spirits and angels, that is, of men who have cast off their garments of flesh. And those objects are similar to what they have been accustomed to see on earth, because, as was said, they themselves, in all essential characteristics, are similar.

One step more in the course of reasoning brings us to the further conclusion that, inasmuch as the flow of life is from within outwards, and spirit prior to, and more living than, matter, the mediate cause o any form of existence in the natural world is something corresponding to it in the spiritual world. If this is true of those objects which stand revealed in rigid material substance, how much more plainly must it be true of the ideas and thoughts which struggle into external being through the heart and brain of man! The conceptions of the painter, the poet, and the musician, so far as they are expressive of real beauty, have their birthplace in heaven. A heavenly influx finds its way into the mind during the process of producing them; for which reason, they are then accompanied with intense delight. Genius is nothing but an exceptional open-mindedness to the higher influences pertaining to its special field of effort. Raphael and Titian caught a faint glimpse of celestial forms and colors, while Handel, Beethoven, and Mozart reported the distant echoes of angelic songs.

In previous chapters we have considered the subject of music in heaven, and have seen that certain pure and innocent affections in the hearts of the angels find spontaneous utterance through their voices, and by various instruments. Let us now give a few moments' attention to the connection between the music of angels and that of men.

Explaining the words in the Apocalypse, "And they sang a new song," Swedenborg speaks as follows: —

"The reason why to sing a song signifies confession from joy of heart, is, because joy of heart finds utterance in singing, when it

is in its fulness; and the reason of this is, because when the heart is full of joy, and thence the thought also, it pours itself forth in singing; the joy itself of the heart is expressed by the sound of the singing, and the joy of the thought thence derived, by the song; the quality of the joy of the thought is presented by the words of the song, which are conformable and agreeable to what is in the thought from the heart, and the quality of the joy of the heart is presented by the harmony; also the quantity of the joy thereof, by the exaltation of the sound and of the words in the song. All these things flow as it were spontaneously from the joy itself, and this for the reason that the whole heaven is formed according to the affections of good and truth, the highest heaven according to the affections of good, and the middle heaven according to the affections of truth; thus also, it is formed to joys, for all joy is from affection or from love; hence it is, that in all angelic discourse there is a certain harmonious concord. From this it is manifest that the power by which the harmony of singing, and also the musical art, can express various kinds of affections, and be applied to things, is from the spiritual world, and not from the natural, as is generally supposed." — A. E. 326.

This last statement is clear and unequivocal in assigning to music a spiritual origin. The following is even more explicit in showing the concurrence of heaven and earth in the exercise of sacred song. It occurs in explanation of the passage where Moses and the children of Israel are said to have lifted up the voice of glad thanksgiving after passing through the Red Sea.

"They who knew nothing of the internal sense believed also, formerly, that such worldly things were meant, as worldly enemies, combats, victories, overthrows, overwhelmings, of which the songs treated in the external sense; but they who knew that all prophetical passages involved things heavenly and Divine, and that these latter were represented in the former, knew that the subject there treated of was the damnation of the faithless, and the salvation of the faithful by the Lord when He should come into the world; and then they who knew this, and thought it, and were affected by it, had internal gladness, but those first mentioned had only external gladness. The angels also, who are with man,

were then at the same time in glorification of the Lord; hence they who sung, and they who heard songs, had heavenly gladness from the holiness and blessedness which flowed in out of heaven, in which gladness they seemed to themselves to be, as it were, taken up into heaven. Such an effect had the songs of the church amongst the ancients; such an effect, also, they might have at this day, for the spiritual angels are especially affected by songs which relate to the Lord, His kingdom, and the church. That the songs of the church had this effect, was not only in consequence of gladness of heart being rendered active by them, and its breaking forth from the interior even to the outmost fibres of the body, and moving them with a glad, and at the same time holy, tremor, but also because glorifying (or praising) the Lord in the heavens is effected by choirs, and thus by the singing together of many."—A. C. 8261.

Let us pause and reflect for a moment on the statements here made. In ancient times, when the Lord was glorified by song, men had a manifest perception of heavenly gladness, arising from the fact that their attendant angels joined with them in the glorification. So would it be at the present day, if, while the phrases of love and gratitude are on our lips, we surrendered ourselves with unreserved affection to the sentiments which they contain, and thus opened our hearts to the angelic influences which are striving to enter. There can be no doubt that sacred music is one of the peculiar bonds of union between heaven and this world.

Especially is this the case, when the words used in worship are those of Divine inspiration. As New Churchmen, we have not, so far as I am aware, authority for saying that any correct religious sentiments, expressed in man's own language and wedded to appropriate music, may not be good and useful in themselves, and the means of producing a measure of consociation with the angels. On this particular point we do not seem to have very definite instruction. But as regards the words of Scripture, there can be no question whatsoever, that they are, above all things, the ladder which connects earth with heaven. They are given to angels as well as to men. But angels see in them a

higher meaning than men do. While, in a sincere and devout spirit, a man in this world reads his Bible in the sense of the letter, the angels associated with him read it in its spiritual or celestial sense. The same is true if he sings it; and he then has the additional power which music gives.

The precise language of Swedenborg on this point is as follows: —

"The style in which the Word is written is a truly Divine style, with which no other style, however sublime and excellent it may seem, is at all to be compared; for it is as darkness is to light. The style of the Word is of such a nature as to contain what is holy in every sentence, in every word, sometimes even in the very letters; and for this reason the Word conjoins man with the Lord, and opens heaven." (S. S. 3.) "The reason that man has consociation with angels by means of the literal sense, is, because the spiritual and celestial senses are included in that sense, and the angels are in those senses: the angels of the Lord's spiritual kingdom in the spiritual sense of the Word, and the angels of the Lord's celestial kingdom in its celestial sense. Those two senses are evolved or unfolded from the natural or literal sense, whilst it is read by a person who accounts the Word holy. Such evolution is instantaneous; consequently the consociation is so likewise." — S. S. 63.

One other quotation which I will give will be a beautiful summing up and conclusion of the whole matter: —

"There were some African spirits, from Abyssinia, with me, whose ears, on a certain occasion, were opened, that they might hear singing in a church of the world, from a Psalm of David; by which they were affected with such delight, that they joined in the singing. But presently their ears were closed, so that they could not hear anything from that source. Then, however, they were affected with still greater delight, because it was spiritual; and they were at the same time filled with intelligence; for that Psalm treated of the Lord, and of Redemption. The reason of such increase of delight was, that there was then granted them communication with that society in heaven, which was in conjunction with those who were singing that Psalm in the world. From this, and much other experience, it was made clear that communication with the entire heaven is given by means of the Word." — S. S. 108.

RELIGION AND SCIENCE.

There is to-day an apparent conflict between religion and science, which is to be regretted for two reasons. It obstructs, to an unfortunate extent, the reception of religious truths by scientific men; and, on the other hand, it interferes greatly with that which is the most important use of science, the better understanding of the spiritual truths contained in the Bible. For there are many parts of the Bible that cannot be rightly understood without all the aid that science can give, and these passages of Scripture have materially aided the spread of false doctrines, by being misunderstood by a false science.

It is quite a common complaint among religious men, that cultivated intellectual people are apt to be natural and materialistic; and that so much ability is wasted on researches into the nature of things in this world, that are of little value when compared with things of the spiritual world. Those who think so, console themselves with hoping that by and by all this will be changed, and that the study of the spiritual will in some way replace the study of the natural. This may seem a rational view to members of the old churches, but should not to a New Churchman. He might as well complain because Swedenborg did not begin to write his spiritual works at thirty, instead of wasting twenty-five years in studying the natural sciences, which he mastered as they were then known with a thoroughness surpassed by none of his contemporaries. He could not have learnt or taught spiritual truth with any completeness in any other way; nor can we.

There is a discrete degree between this world and the next, between all things natural and all things spiritual, and often an apparent opposition between them. But Swedenborg has shown that there is, in fact, a most perfect harmony.

He has explained and proved the ground and necessity of this harmony by giving us the science of correspondence, which he calls the science of sciences, and which I think might be called the science describing the relation between things separated by discrete degrees. This science of correspondence shows us how to use the vast stores of natural truths that are being accumulated on every conceivable subject to illustrate, explain, and confirm the spiritual truths contained in the Bible; and this is the highest and best use of the natural sciences, as a natural means to a spiritual end.

Swedenborg's "Divine Love and Wisdom" depends for most of its illustrations, and much of its argument, on the sciences of anatomy and physiology. It could not have been written intelligently without the fullest use of those and other sciences which Swedenborg acquired before his illumination; and a right study and appreciation of the science of correspondence would enable the anatomist and physiologist to make the same advance in spiritual truth that they have already made in natural truth. The study of the Grand Man, and of the specific function of each of the individuals that combine to make the vast whole more and more perfect, is susceptible of endless illustration and assistance from the study of human forms in the human body. Swedenborg could only give the rough sketch, and correspondence must use natural science to fill out the details.

When we come to studying the Bible with the aid of the natural sciences, we must always remember that all knowledge relating to this world is only the natural means to a spiritual end; only a tool for a definite use; and we must not make the means greater than the end, "the servant greater than the master." As we remember this, there is no limit to the light that the Bible and natural science throw upon each other. The frequent use of the natural body and its functions, by our Lord, as an illustration, in the New Testament, gives us the right to believe that there must be a perfect correspondence between the natural and spiritual body, and

that the laws of the health and development of the one are identical with those of the other.

If we realize this fact, we see at once that the theory of the salvation or health of the soul, by a vicarious atonement, is as untenable as a knowledge of hygiene tells us an atonement by another person would be, if applied to cure diseases of the natural body, caused by the misconduct of the man himself.

A striking example of the use of false science to support a false deduction from the Bible, was furnished recently in a tract published by one of the Orthodox churches. The author, after quoting the passage "I am the vine; ye are the branches," went on to explain that if, as in this world, we graft a bad branch on a good vine, it would bring forth good fruit, so it would be with the soul in the spiritual world. A slight knowledge of vegetable physiology would have told him that this was exactly wrong for this world, as Swedenborg tells us this writer's spiritual application is wrong for the next world.

The Darwinian theory was at once seized upon by atheists and materialists to support their views. But evolution, as it is now modified by the wisest minds that refer to it, and will be farther modified when spiritual light is thrown upon it by the science of correspondence, will give valuable illustration to the laws of the growth and development of the spiritual in man, from its primal cell or germ to its completion in the angel. The amount of study given lately to seeds, germs, embryos, and the various beginnings of life, may seem to be fanciful until we remember the comparison of the Kingdom of Heaven to a mustard seed, and its subsequent growth. The frequent use of salt and leaven in the Bible will be much better understood, spiritually, as we understand their use and action in the economy of life here. The searching study into the nature of the Sun, and the action of its light and heat upon this world and its inhabitants, should help us to better understand the Sun of the spiritual world and the operation of Divine Love and Wisdom there. Illus-

trations might be added indefinitely, but there is no need to do so, if we only realize that every scientific truth, or law, corresponds to, or will explain some spiritual law, and that this is the highest use of science.

RELIGIOUS RESPONSIBILITIES OF PARENTS.*

The Constitution of this Association requires the annual appointment of a "Committee on the Religious Education of Children and Youth;" and that "it shall consider and report from time to time upon some subjects connected therewith."

For many years this Committee held practically such supervision over our Sabbath Schools, and collected such statistics and information concerning their condition, as kept them constantly and directly under the notice of the Association.

It has also, in former years, very regularly presented reports upon various branches of Religious Education, not only such as pertained especially to the function of the Sabbath School, but such also as relate to the home training of our children; so that, in the course of time, almost every general topic in these relations has been ably and fully treated.

It is well known that since the formation of the Sabbath School Conference, and the consequent concentration of interest on the part of those engaged in this office, upon the operations of their own organization, this Committee has ceased to make special inquiry into the condition and working of our Schools, or to report concerning them to the Association. All this has been done by the Conference, and has been accessible to all who wished for information.

So far as the practical business of the Sabbath School, the

* Report of the Committee on Religious Education, rendered at the meeting of the Massachusetts Association, Oct. 11, 1877.

detail of its methods, the widening of the experience and quickening of the interest and sympathies of our teachers by mutual consultation and co-operation is concerned, there can be no doubt of the great usefulness of the Sabbath School Teachers' organization.

It must be noticed, however, that nearly coincident with, and an apparent effect of, this concentration of effort on the part of the Sabbath School workers, has been the almost entire cessation of reports of any kind from this Committee. With the exception of that presented last October, which was called for by direct vote, nothing appears upon the Journal since April, 1873.

This of itself perhaps need not call for especial comment, were it not also noticeable as an important indication amongst others of the growing tendency on the part of parents towards leaving the whole of this most important part of our children's preparation for the great work of life entirely in the care of others.

To the few in every society who for love or duty are willing to assume the task, are mostly committed the instruction and training in religious truth, and its corresponding life, of the great majority of our children.

The hour of Sunday School, repeated thirty or forty times during the year, must be used so as to give the child nearly all the direct instruction suited to his age and state, which is to direct his thoughts and plant his footsteps in the narrow way which alone leads into heavenly life.

No one feels the inadequacy of his best efforts, to effect that which is intrusted to his almost sole care, so deeply as the conscientious teacher. The more fully he becomes fitted for his use, the more urgently does his soul cry out for the help he needs; for that help which can only fully come when the parent, realizing his full duty to his children, becomes willing to shake off the bonds of worldliness or sluggishness which make him shrink from the task so willingly delegated to others; then, using all the means at his command for preparation, taking up his part of the work in

such a spirit as will give to that of the teacher the effect which his faithful zeal deserves to realize.

It is true that the demands of business and of society upon the time of every active man and woman appear to furnish some excuse for this neglect.

The exigencies of business draw deeply upon the physical and mental forces of the man; the cares of the household and the requirements of social life almost equally upon those of the woman.

There is little left of energy and life for the sphere of home, but rest and relaxation seem imperative. The average parent is quite content to leave his children's education to those whose especial business it seems to be; contenting himself with that which is most pleasant and agreeable in his relations with them; loving them enough to do what he can to make their child-life happy.

If a fairly good and judicious member of society, he corrects and restrains their outward conduct, so far as to train them in good and quiet habits, and to put down their demonstrations of active evil.

Thus most of our children grow up, taking their tone very largely from that of the community in which they live. If their associations are mainly those of some strong society of the Church, they come more or less fully into subordination to its sphere, and a marked impression may be made upon their young lives, which manhood can ripen into well-developed spiritual character. But if the influences of general society are predominant, and those of the Church less powerful, it is easy to see that what little good seed may be implanted is likely to be deeply buried beneath the accumulation of selfish and worldly impressions, and, if revived at all, present but a stunted and imperfect growth.

How important, then, that the Church, in all its larger forms, of Society, Association, Convention, shall exert its fullest influence, and exercise its most watchful care for the benefit of those through whom its future fulness of life and growth must come, if it come at all.

We know that it *will* come in the Lord's own good time, and perhaps in that knowledge we are satisfied to rest; but we should also realize that His time may be hastened or retarded just to the extent that we who now stand upon the earth do our best to add somewhat to the foundations of His Church, or sluggishly wait, hoping that it may grow and extend without our active aid.

We may take delight in all that seems to extend the influence of the Church to others; we may be conscious of the living truth and beauty of its doctrines; we may desire to have others see and enjoy them with us; may be willing to contribute from our means, or make some personal exertions in the performance of missionary labor for this end, and still be neglecting the essentials of its growth in ourselves and our children.

Does the picture seem overdrawn, or beyond the bounds of actual truth?

Let any of the older members of our societies answer the question: Are you satisfied with the growth the Church has made from the ranks of the children brought up within its borders? Have most of them entered actively into its uses, and led the life it teaches, or have many drifted into forgetfulness of its teachings, and indifference to the goods of its life?

Again, let each one of us answer the question: How large a number of those who are members of our communion, and attend its services of worship, make any effort to acquire to themselves the truths and goods of the Church, by learning to love the study of its doctrines and the thoughtful practice of the life they teach?

If the answer is unsatisfactory, to whom is the blame?

Are parents *sure* that a deeper practical love for the truths and life of the Church, brought to bear in the sanctity of the quiet home-life, would not have produced a different result? are they sure that an every-day habit of studying with their children the life-giving truths of the Divine Word, and the doctrines which make manifest, even to the natural

mind, the vigor, strength, and beauty of its letter, would not have made its teachings so essential to full enjoyment of life's duties and pleasures, that no other delight could fill its place?

The answer may be, We do not know enough of these things to "teach them diligently to our children." Our business tasks all our energies, and we have no time for the requisite study; it is better to leave it to those who can make it a specific use.

It is true, that as society is now organized, the necessity for business success seems to call for all our powers, leaving no time for aught but rest. But as New Churchmen we must not forget that the truths of the New Dispensation have come to bring a new element into all the forms of our life; into its business relations, as well as its more sacred ties of family and friendship.

By whom can the disorderly elements which confuse the transaction of the world's business in the selfish struggle for wealth and supremacy be harmonized and reduced to order, if not by those who receive and acknowledge the truths which can make life heavenly?

If we have received a little only, it is that by use we make it more, indefinitely.

Upon us depends the present life of the Church; upon our children, its future.

If they see us bound to the earth and oppressed by its cares in the struggle for wealth, for respectability, even for daily physical needs, to the exclusion of higher and better thoughts, it is too much to expect that, even with the weekly help of a devoted Sabbath School teacher, they can rise above our own level.

If they see us submitting without a struggle to the sphere of grasping selfishness so prevalent in all our business relations, will they not, as they grow older and more self-reliant, give their chief thought to obtaining the best worldly good, forgetting "that better part"?

On the other hand, realizing our responsibility to the

Lord, as members of His New Church, through which new life is to come down from heaven and elevate men from thought of selfish aggrandizement into a love for heavenly use, we may regard the children given us as instruments placed in our hands for the better forwarding of His Divine purpose.

Entering with heart and soul into the duty thus placed before us, of training them for a higher and nobler life than we have attained for ourselves; reading with them from the Divine Word; looking to it daily for guidance; studying faithfully the doctrines of the Church, that we may the better understand and digest for their use its spirit and its life, not only will a new and pure delight come into our life, which will itself bring needed relief and rest from busy cares, but into our minds will flow by degrees a wisdom to modify these cares, to give to life's natural duties their proper place, and to subordinate them to its essential spiritual uses.

Thus, by slow degrees, the perplexing relations of business and society, which now so occupy our minds, will cease to be of essential importance in themselves, but take their proper place in subordination to the things that are real and substantial, because they are of heaven.

And our children, more open than we to the influences that come from heaven into such use of the Divine Word, may rise still higher toward the plane of spiritual life, entering upon their earthly duties, as they come to them, with a still deeper realization of their end and relation to spiritual uses.

Thus, protected and prepared by our experience, they may gain ability to raise still higher the foundation-stones of the Lord's New Church.

WORSHIP.

The Sabbath hour of prayer
Comes with its benediction to the souls
Cross-laden, struggling 'gainst the sins
They love, yet fain would hate.
Here, reaching out weak hands,
They strongly grasp the hem
Of the Redeemer's robe, and feel
Through every vein the coursing blood renewed
For fiercer contest with besetting sin,
And evil too familiar.
Methinks I hear the prayers
That, mingling into one great cry for help,
Rise heavenward from the hearts and lips
Of these bowed worshippers.
Some ask for strength to tread the dusty road
Of traffic, clean of hand and heart;
Some seek the healing of infirmities
That suck the warm blood of their inner life,
And leave them weak for duty.
Some pray for help to live their clouded lives
Straight out for others' good, even though
The pith and marrow of their tenderest hopes
Lie in the little graves so straightly smoothed
Since yesterday. And some,
With all the tender joys
Of youth behind them, turn their questioning eyes
And gravely view the westering sun of life
Light up a sober pathway, winding down
To where the Valley of the Shadow lies
In distant gloom, and pray
To have the bitter cup of helpless age,
Of second childhood and decrepitude,
Made sweeter for their drinking.
While all, uniting in one common prayer

For common blessings on their daily path,
Arise, refreshed and strengthened.
Then, in the tender gloom the organ's tone
Bears up the choir's grand weight
Of sacred words, and leads the fluttering thoughts
To higher realms of life.
The waters pure of spiritual truth,
So dear to thirsty souls, flow cool and clear
Through Psalm and Testament, a stream of Life,
To quench the world's hot thirst.
Now rises on the listening air
The pastor's voice, dispensing to the throng
The Bread of Life, while pointing out the way
The Master trod along the narrow path
By which alone the New Jerusalem's
Broad golden streets are gained.
And now the dear Lord's grace dispensed
With reverent tone, dismisses all
To face, with strength renewed,
The battle-field of spiritual strife
In six more days of toil.
How dear, how sweet, how good for strength it is
To come up to God's house in company,
And worship at His feet!

BOOK NOTICES.

Documents concerning the Life and Character of Emanuel Swedenborg, collected, translated, and annotated by R. L. Tafel, A. M., Ph. D. Swedenborg Society, London. 1877. Vol. II. Parts 1 and 2. pp. 1382.

The first volume of this great work was published in 1875, and this volume, issued in two parts, completes it. It contains an immense mass of information about Swedenborg. Indeed, everything, probably, which could be found out about him by the most diligent research, has been brought together in these volumes. The work therefore constitutes a storehouse of information about him, and goes far to supply what has long been, and still is, a desideratum, a complete biography of this great man. Many of the documents have been published before. The work of Dr. Immanuel Tafel published some forty years ago in Germany, and afterwards republished in England under the editorship of the Rev. J. H. Smithson, and later in this country, with additions by Professor Bush, may be said, perhaps, to be the basis of the present work. But the additions of the present editor are very extensive, and of the most important character. Some idea of these additions may be formed when it is considered that the American edition of the former work contained but 230 pages; while the work before us numbers 2107. The editor, too, has not republished a large part of the former work, being, we believe, in the main, the part contributed by Professor Bush, consisting of "testimonies" of a number of writers on Swedenborg's "general claims," meaning the expression of the opinion of these persons upon Swedenborg, which added little to the value of the work.

Dr. Tafel has peculiar fitness for the task which he has undertaken. Perhaps it may be said that scarcely any other person in the New Church is so well qualified for it as he. His execution of the work is such as to deserve the highest praise. Of the accuracy of his editorship one, who, like ourselves, has had no opportunity to compare his work with the original documents, cannot speak; but his zeal, patience, industry, and learning, are enough to enable us to assume that no fault can be found with the manner in

which the mere editorial work has been performed. Of the portions of the volume which have been contributed by the editor, one may readily form a judgment based upon critical grounds; and, having examined these contributions somewhat critically, we can safely say that they show learning, carefulness, and judgment, and are of the greatest value to every student of the life and office of Swedenborg. Every contemporary of Swedenborg, who has contributed to our knowledge of him, has been made the subject of a biographical sketch by the editor, so as to satisfy all reasonable desire which may be had to know something about these persons. And he has also given brief biographies of many of those who have been prominent as biographers, or commentators upon Swedenborg, or in spreading New-Church doctrines, as, for example: Robert Hindmarsh, J. A. Tulk, C. A. Tulk, Henry Servantè, Samuel Noble, J. J. G. Wilkinson, and many others. Most New Churchmen desire, probably, to know something of these men, but to most the means of knowledge outside of this work are entirely inacccessible. While there are thus brought together in a convenient form such documents and information about Swedenborg as were before known, we have also in these volumes some documents which are now brought before the public for the first time, so far as we know. Among these may be mentioned some additions to the "True Christian Religion," of the most interesting character.

It appears that these additions were contained in a manuscript in the Royal Library of Stockholm, on which was an inscription to the effect that it contained original draughts made by assessor Swedenborg, and left by him in the ship in which he made his last journey from Stockholm to Holland. "On examining the contents of this manuscript volume in 1870, the editor found that it consisted for the most part of the first draught of the following memorable relations of 'The True Christian Religion,' namely, nos. 16, 71, 76, 110, 112, 134, 136, 159, 335, 459, 504, 508, 695. To some of these, namely, nos. 335 and 695, additions of great importance are made in the manuscript, which are omitted in the printed copy. The rest of the manuscript consists of skeletons of memorable relations which were never finished by Swedenborg, and of tabulated statements of doctrines." All these are given in "document" 302 of this work. We should like, if space permitted, to quote at length from these valuable papers, but must content ourselves with the following: —

"All things of Nature are like sheaths around spiritual things, and like tunics around muscular fibres. This is the cause of all the wonders and miracles of Nature."

Dr. Tafel has inserted in this work a translation of Swedenborg's "Book of Dreams," which has been heretofore almost inaccessible. The "Book of Dreams," as is probably well known, was published in 1859, at Stockholm, by G. E. Klemming, the Royal Librarian, from a manuscript which came into the possession of the Royal Library a short time before. The book has been the subject of much discussion and controversy. Its authenticity has been boldly, and it would seem rashly, and without much reason, attacked, by the Rev. J. M. Gorman in his book entitled "Christian Psychology." This question has been carefully considered by Dr. Tafel, and it seems to us that all unprejudiced persons must agree with him in his opinion, that it was undoubtedly written by Swedenborg. The presentation of a translation of this work, we regard as a matter of great importance. During the time covered by this diary of dreams, Swedenborg was passing through remarkable states. He was on the eve of undergoing a change of most momentous character; that is, he was about to be intromitted to the spiritual world, while still an inhabitant of the natural world. It is not surprising, rather it should have been expected, that he would experience states of temptation, and of mental anxiety, and terrible spiritual struggles. Some knowledge of these things may be obtained from this "Book of Dreams." To us it seems to carry the stamp of its authenticity upon its face. There is nothing in it, in our opinion, as it is here given to us by Dr. Tafel, which should surprise one who is tolerably familiar with Swedenborg's life between 1740 and 1750; but rather it is a valuable contribution to the study of his life and character, and particularly helpful in understanding something of the nature of the office to which he was called.

Another valuable part of the work before us is the translation (now, we believe, published for the first time,) of Swedenborg's Journal of Travel, or Itinerarium, which furnishes an interesting account of Swedenborg's travels, written by himself, for several years between 1733 and 1740.

Dr. Tafel has considered carefully the question "Was Swedenborg a Freemason?" and shown the entire baselessness of the claim that he was one, which has been lately made.

Considerable space is devoted to the controversy which arose in

Sweden over the works of Swedenborg in the years 1769 and 1770. In this controversy, which is particularly interesting, as the first public discussion which probably ever took place over the doctrines of the New Church, Dr. Ekebom (mentioned by Swedenborg in T. C. R. 137) accused Swedenborg before the Bishop and the Consistory of Gottenburg of teaching heretical doctrines. His defence was undertaken by two members of the Consistory, Dr. Beyer and Dr. Rosèn, who were interested readers of Swedenborg's works. The controversy continued nearly a year, and ended in the stopping of the proceedings against what was termed "Swedenborgianism," although Dr. Beyer and Dr. Rosèn were declared to be unfit to instruct in theology, on account of being infected with heresy.

Dr. Tafel has placed in his appendix, and it is the first time, so far as we know, that something like a satisfactory criticism of White's Life of Swedenborg has appeared, a careful notice of many portions of that book. We regard this as one of the most valuable additions which the learned editor has made to this work. The book of Mr. White is able, beyond question; it is also malicious to a great degree. But its ability is obvious, and its malice not easy to be detected by an ordinary reader, that is, one not well acquainted with the subject. The book, therefore, has been made great use of, and particularly those portions where the author has most shown his malice, by those who seek to hold Swedenborg up to contempt or ridicule. Even with the assistance of the gross misstatements of Mr. White, and his attempt to cast contumely on the subject of his biography, while he wishes to appear to praise, he has met with no great success in furnishing a text-book to which the perverters of Swedenborg's doctrines or the maligners of his person can resort for assistance. If any one, however, will take the pains to inquire whence those who of late years have attempted to "expose" Swedenborg, have derived all the information about him which they possess, it will be found, we feel quite sure, that this book of Mr. White has been the source of it. To it Dr. Maudsley is indebted, apparently, for all he knows of Swedenborg, and from it it is quite apparent, we think, Mr. Proctor has got such knowledge of him as he possesses. We are glad, therefore, to see one so peculiarly well fitted for it as is Dr. Tafel, undertake the task of showing how baseless and how malicious are those things in Mr. White's book, which have been most eagerly seized upon by the class of critics (if they may be called so) to whom we have referred.

Dr. Tafel has first placed before his readers the opinions of Mr. White concerning Swedenborg contained in his "Life," published in 1856, and those in the work published in 1867, arranging them in parallel columns, so that the extraordinary change in the views of the writer may be seen at once. Dr. Tafel well says: "Never before in the annals of literature has the example been witnessed of a writer, within the short period of ten years, turning a complete somersault in his convictions, not on doctrinal subjects — for this would be excusable — but on the literary and personal character of a man, dead for nearly a century, all of whose writings, and all the important particulars of whose life, were as fully known to the writer in the one case as in the other." The following is an example in which these self-contradictions have been presented to the reader: —

Mr. White in 1856.	*Mr. White in* 1867.
"Swedenborg never treats his readers to longer moralizings than can be condensed into one paragraph; but all his writings are crowded with thought, so that one is prompted not to condensation, but to expansion."	"We can readily believe, from the looseness and iteration of his style, that he wrote rapidly. . . . Swedenborg is voluminous in the worst sense; he is voluminous by repetition. His mind was orderly, but loose. He could only be exact at the expense of prodigious space."

Passing to Mr. White's remarks on "Conjugial Love," written in 1867, Dr. Tafel, with great force, quotes from the former work of the same biographer, in which he refutes himself. He says in his earlier work, speaking of "The Pleasures of Insanity respecting Scortatory Love": "This portion of the treatise on 'Conjugial Love' has subjected Swedenborg to much gross calumny, which, if sincere, could only have arisen from a very superficial acquaintance with the principles of the author, and yet it is hardly possible for a man to write on such subjects, without provoking the censure of the sickly virtuous, and the hypocritically pure. . . . When the spirit of Jesus more fully actuates the church, and the love of the neighbor prompts to heal the world's evils by all efficient means, then, we have no doubt, Swedenborg on Scortatory Love will be taken into counsel." And yet the same writer, in 1867, could speak of the heartlessness of "the Apostle of the New Jerusalem," on account of this very treatise, of which he spoke so highly but a few years before. We would like to speak more at length of this excellent criticism of Mr. White's book, but lack of space will prevent us. Mr. White's inaccuracies are exposed, and

in this connection his commentary on Swedenborg's statement respecting the Bull *Unigenitus* is overturned by the insertion of a summary of the article of Professor Parsons on the subject, published in a former number of this Magazine. In conclusion, Mr. White's connection with the Swedenborg Society, and his unhappy controversy with it, is treated of, and the animus which actuated Mr. White in writing the "Life" of 1867, is accounted for.

Perhaps, however, the most valuable addition made to this work by the editor, is "Swedenborg's published and unpublished writings in Chronological Order," being a complete bibliography of the whole of Swedenborg's writings from 1709, the date of his first publication, down to 1772, when he died, as it were, with pen in hand, leaving the ink scarcely dry upon the manuscript of the "De Consummatione Sæculi." During nearly sixty-three years, with an amazing literary fertility, he had continued his labors. One hundred and fifty separate works were written, or their plans sketched, and the most of them were published, during these years. This account of Swedenborg's works occupies 140 pages. It is not a mere list, but a full, though necessarily succinct statement concerning the contents of each of the works, with some account of the reception which many of them met with. Particularly interesting are the quotations which are given from the "Monthly Review," noticing the "True Christian Religion," and other works of Swedenborg, then just published.

Another portion of the notes of the editor which should be especially mentioned is that concerning the "Book of Dreams." He has exhaustively treated in this part of his notes, of Swedenborg's "Spiritual State in 1743 and 1744," and of his whereabouts, his studies, and his theological views during the same period. These notes are exceedingly valuable contributions to the material for what the New Church much needs, a thorough life of Swedenborg, which shall treat of his spiritual development, so far as it can be learned from his works. Many years ago Mr. George Long said of the "Spiritual Diary," "this is perhaps the most valuable of Swedenborg's works, as going far to supply data for a theological biography of the author." Dr. Tafel, in his thorough treatment of the "Book of Dreams," has shown us how this might be done; and if done, the result would be, in our judgment, a work exceeding in value every collateral book of the New Church with which we are acquainted.

Much more we would like to say of this excellent work, but we

must close here. In closing, however, we ought to say, and it would be a serious omission in this notice not to say it, that the learned and diligent editor deserves the hearty thanks of all New Churchmen for the faithful labor which he has bestowed upon this work.

C. H. D.

Substance and Show. By Thomas Starr King. Boston: James R. Osgood & Co.

The remarkable external attractiveness of this little book is worthily matched by the charm of its contents. "Substance and Show" is the subject of the first of twelve lectures, which were writtten by the late Starr King, and delivered by him before lyceums and other general audiences. The same intelligent enthusiasm which makes Mr. King's descriptions of mountain scenery an almost perfect guide-book to such parts of the ranges of New England and California as he visited, here presents to us a series of views from the intellectual and moral world quite striking for their penetration and truthfulness.

Outside the New Church, or inside either, we shall hardly find a more forcible presentation of the relation of spirit to matter than this from the first lecture: —

"The word 'substance' means that which stands under and supports anything else. Whatever, then, creates, upholds, classifies, anything which our senses behold, though we cannot handle, see, taste, or smell it, is more substantial than the object itself. In this way the soul, which vivifies, moves, and supports the body, is a more potent substance than the hard bones and heavy flesh which it vitalizes. A ten-pound weight falling on your head affects you unpleasantly as substance, much more so than a leaf of the New Testament, if dropped in the same direction; but there is a way in which a page of the New Testament may fall upon a nation and split it, or infuse itself into its bulk, and give it strength and permanence. We should be careful, therefore, what test we adopt in order to decide the relative stability of things. . . . We talk of the world of matter, but there is no such world. Everything about us is a mixture or marriage of matter and spirit. A world of matter would be a huge heap of sandy atoms or an infinite continent of stagnant vapor. There would be no motion, no force, no form, no order, no beauty, in the universe; as it now is, organization meets us at every step and wherever we look; organization implies spirit,—something that rules, disposes, penetrates, and vivifies matter. . . . Were it not for this energetic essence that crouches in the acorn and stretches its limbs every year, there would be no oak; the matter that clothes it would enjoy its stupid slumber; and when the forest monarch stands up in his sinewy lordliest pride, let the pervading life-power and its vassal forces that weigh nothing at all be annihilated, and the whole structure would wither in a second to inor-

ganic dust. So every gigantic fact in nature is the index and vesture of a gigantic force. Everything which we call organization that spots the landscape of nature is a revelation of secret force that has been wedded to matter, and if the spiritual powers that have thus domesticated themselves around us should be cancelled, the whole planet would be a huge Desert of Sahara,—a black sand-ball without a shrub, a grass-blade, or a moss."—pp. 2, 3, 6.

He might have gone a step farther, and said that even the "sand-ball" would disappear, and absolutely nothing would be left. He goes on to show that spiritual elements make the nations, and are the substance of the works of nations :—

"It is the hidden spiritual substance in the Saxon frames that makes their bones and blood its purchase and pulleys, to lift up the myriad structures that bear witness to Saxon civilization. All that we see in England and America, so different from what Calcutta and Canton exhibit to the eye, is the clothing and show of different ideas, principles, and sentiments that pervade our vigorous blood."—pp. 12, 13.

By many such examples he illustrates the dignity and permanence of human character.

A lecture on Socrates brings the quaint philosopher before us with his absurd personal appearance, his sagacity, his impudence, and his noble morality. Another does generous justice to the ability and political services of Daniel Webster. From a discriminating chapter on "Books and Reading" we take the following paragraphs :—

"The largest collection of books in the world, the Imperial Library, of Paris, contains more than 800,000 volumes and about 100,000 manuscripts. Now we often talk about an omniverous reader and a very-widely-read man. But 'art is long and time is fleeting.' At the rate of a volume a day, stopping on Sundays to rest the eyes (and go to church), it would require almost 3,000 years to finish the job. A man who should have begun it in the reign of King David would be just about checking the last book on the catalogue to-night."—p. 364.

"If I were to begin life now, and to lay anew the foundations of a library, it should be controllingly a biographical one,—literary portraits, memoirs, and correspondence. There is no way in which history is taught so vividly, and by which we get so close to the springs of it. There is no way in which so much anecdote, wit, vivid and sparkling truth, can be acquired. There is no way in which moral impressions so healthy and deep may be left on the conscience and heart."—pp. 374, 375.

Other interesting lectures portray the character of Hildebrand, and instruct us in "the Privilege and Duties of Patriotism," and "the Intellectual Duties of Students in their Academic Years." All are bright and entertaining, full of earnest morality, and enlivened by pithy anecdotes. W.

MONTHLY NOTES AND COMMENTS.

The Massachusetts Association.

The October meeting of the Massachusetts Association was in every respect a good and useful one. The only thing to mar the general pleasure was the absence, owing to a recent accident, of Rev. Mr. Silver, in whose church at Boston Highlands the meeting was held. Notwithstanding the dark and dubious weather, which finally settled into a pouring rain, the church was well filled. Throughout the day a marked interest was manifested in the proceedings.

We publish as articles in this number of the Magazine two of the papers which were read at the meeting. From a perusal of them our readers will obtain a fair idea of the spirit with which all the proceedings were animated. The Report on the "Religious Responsibilities of Parents," presented by Mr. Dewson in behalf of the "Committee on Religious Education," touched an answering chord in the minds of all who, in any capacity, stand in near relations to children. The address of the Presiding Minister on "The Progress of the New Church in the World," was also heard with interest; and its sentiments seemed to meet with general approval.

In the remarks which followed the reading of the latter paper, much was said in support of the idea that the visible organizations to which we, as New Churchmen, belong, are viewed comprehensively and satisfactorily, only so far as they are seen in their relations to the whole religious world, of which they form a part. The performance of our duties to this greater Church was acknowledged to be one of the most important of our obligations; and a leading object in our meetings should be to take counsel of each other as to the best ways of performing them.

Nothing of an unfriendly spirit towards other bodies was discovered in what was said on the subject. While, as we all know, the depressing influence of many errors still clings about the visible remnants of the consummated church, yet this should not prevent our seeing and loving the good which is in it, and so exercising, upon a larger scale, the New-Church doctrine of charity. Wherever we perceive, in never so small a degree, the manifest

influence of the New Dispensation descending to men, our hearts should be filled with rejoicing.

One gratifying feature of the meetings of the Association is the entire unanimity of feeling and thought which they exhibit. Comprising in its membership all the known New Churchmen in Massachusetts, the Association may be truly regarded as an absolute unit on all matters of vital interest and importance. Nor can this unity be in any measure considered as the mere acquiescence which springs from inattention or indifference; but it betokens a degree of life and activity unequalled in the past, and constantly increasing.

The Episcopal Church Congress.

The Convention of the Episcopal Church, held in Boston in October, was followed almost immediately by a Church Congress in the city of New York, it being the fourth assemblage which has gathered in this country under that name. The two bodies, though consisting, to a considerable extent, of the same persons, were widely different in their character and purpose. The Convention, composed of delegates regularly appointed from the various dioceses, was mainly occupied with matters pertaining to the government and polity of the Church; and the Church is bound to abide by its decisions. But the Congress was a voluntary conference of such as chose to come together for the discussion of questions possessing, indeed, great general interest, but in no wise affecting the action of any ecclesiastical body, or having any binding force.

The origin of these "congresses" is to be found in England, where seventeen have already been held, the last of them during the autumn just past, under the presidency of the Archbishop of Canterbury.

It is evident that no meetings of this kind could be successful without previous preparation. Accordingly we find that, before assembling, careful provision had been made in the selection of subjects, essayists, and speakers, while, at the same time, every question was, at the proper stage, thrown open for discussion. Thus all the debates are arranged to combine the soberness of mature thought, and the fervor of extemporaneous utterance.

Among the subjects considered in the New York Congress, were "The relation of the popular press to Christianity in America," "The influence of the pulpit upon modern thought and life,"

"Christianity and popular amusements," "The true policy towards the Indian tribes," and "The organization and administration of charity;" from which our readers can form a tolerably good idea of the character of the meeting itself. Of the usefulness of such discussions, when conducted in the right spirit, we think there can be no doubt. They remind us of the assemblies in the spiritual world, mentioned by Swedenborg in his "Memorable Relations," where each person, or class of persons, gives his opinion in turn, and a conclusion is finally reached to the satisfaction of all.

We believe that a New-Church "Congress," or something equivalent to it, might be made the means of great use. There is a variety of subjects, like those above mentioned, which it would be extremely profitable to consider in New-Church light. Not only we ourselves, but the public, so far as it could be reached, would presumably be the gainers from such discussions. Questions which bring forward the duties of Church-members to the world around them, although they are of the utmost practical importance, are not often answered easily by solitary study of the doctrines, without consultation with those who have also given thought to them.

We have been glad to see a growing tendency on the part of some of our existing organizations — notably the Massachusetts Association, with which we are better acquainted than any other — to make their meetings the occasions for doing more or less of this kind of work.

The Nature and Extent of Swedenborg's Illumination.

Under the above head a series of articles has been lately published in the *Intellectual Repository*, from the pen of the editor, Rev. William Bruce, which seems to us eminently sound, sensible, and judicious. Without feeling sure that we agree with him in every point of his comments on those passages of Swedenborg which suggest doubts of his inerrability, we are in the fullest accord with the general principles which he lays down in his interesting and valuable papers. We heartily commend to our readers the sentiments contained in the following paragraph, with which the article in the November number closes:—

"Such are some of the instances which seem to me to point to the conclusion that Swedenborg's illumination had its limits, and that he was not in the strictest sense of the word inerrable. Yet the marvel is, not that

he made mistakes, but that he made so few, and that the few he made are so unimportant. Nor do they, in any rational sense, interfere with the just authority that may be claimed for his teaching. All the blemishes that the keenest eye can detect in his writings are only as spots in the sun, that neither sensibly dim his lustre nor diminish his power. They strike at the root of such an authority as that claimed for the Pope, which condemns all doubtful questioning and suppresses all independent thought, but they leave a far higher and eminently healthful authority, an authority which, while it makes no formal demand for implicit belief, commands the homage and faith that are due to profound wisdom, illuminated with the greatest measure of Divine light ever accorded to a human being upon earth."

Boston Monday Lectures.

The Boston Monday Lectureship is a peculiar institution. Once a week, on Monday noon, the Rev. Joseph Cook holds forth in the Tremont Temple, to a large audience, some of whom have, by pre-payment, secured reserved seats, while others — probably the great majority — are free listeners. The lectures are advertised to begin at twelve o'clock; but for some reason — perhaps because there are so many late comers — the opening minutes are occupied with what is called a prelude. This relates to some subject of current interest, which has nothing whatever to do with the lecture proper.

Thus we find, by way of introduction to lectures on Conscience, Mr. Cook discoursing about the Labor Question, Civil Service Reform, Missions, Chinese Immigration, and other matters equally disconnected in themselves, and equally foreign from his principal topic. By what gift of nature or of learning he is considered able to enlighten his intelligent audience on such a variety of themes, we do not know. But we observe that the "applause" is sprinkled about as liberally through the reports of the "preludes," as through those of the main lectures themselves. The fact is, that the interest centres quite as much in the man, and his way of speaking, as in anything that he says.

We find, for instance, in the *Boston Weekly Advertiser* of October 18, editorial comments preceding the report of the lecture, as follows:

"The subject of Mr. Cook's lecture was 'The Physical Tangibleness of the Moral Law,' and the audience was carried almost beyond reach of its thought by the fervid eloquence of the speaker. The bursts of applause were frequent, spontaneous, and hearty. The recitation from 'Richard III.' was a new revelation of Mr. Cook's dramatic power, and the audience was held spell-bound by the vividness of the scene brought before it."

Mr. Cook's rhetoric is indeed of the most remarkable description. It is impossible to read or hear his productions without receiving the impression that repose of any kind is something unknown to him. Wherever he speaks, either in person or in print, the atmosphere seems alive with feverish excitement. For example, he begins a "prelude" on the sober subject of Missions, in this most astonishing fashion: —

"Some of the gravest men in America were lately seen in the city of Providence, throwing up their caps as if they would hang them on the horns of the moon. Eye-witnesses say that in Music Hall, in that sober municipality, there were clappings and shoutings, thumping with canes and umbrellas, stampings with feet, shaking hands, laughter, weeping for joy, waving handkerchiefs, swinging of hats, and in some cases, the tossing of them into the air. What was the cause of this demonstration? Simply that a penurious people had paid a debt incurred by penuriousness. [Laughter and applause.] The friends of a most venerable society, which has been known in all zones for fifty years, are proud of having relieved themselves, partly by the aid of secretaries who are statesmen, and who act on democratically small salaries, of a debt that was checking one portion of the advance guard of aggressive religion on benighted foreign shores. $500,000 are to be raised this year, we are told, to strengthen this work at the front; and yet we are assured that no new enterprises can be undertaken with that sum. So penurious is America, that she allows this assurance to be made in face of her opulence, and does not feel ashamed. We have paid a debt which we ought never to have incurred, and we cannot raise money enough to make aggressive advance, and we are loudly congratulating ourselves, while we have done painfully less than it is our duty to do."

When we add that the speaker's gesticulations are as vehement as his language, we have said enough to show that those who go to hear him are not treated to a quiet philosophical disquisition of the standard pattern, but have a highly seasoned dish set before them. And yet, notwithstanding the very marked effect produced by his personal peculiarities, we would be far from implying that there is no residuum of thought left for his admirers after they have drained the cup of entertainment which he offers.

The present course of lectures has thus far, as we mentioned above, dealt with the subject of Conscience. Their principal aim is, apparently, the very praiseworthy one of proving by the evidences which conscience affords, the existence of a personal God. Some of the author's speculations are very curious; as, for instance, those in which he speaks of "the physical tangibleness of the moral law," where, among other things, he deals with the suggestion that bodily lightness or heaviness may be, in some degree, actually affected by lightness or heaviness of conscience. He even

refers (not irreverently) to the Lord's Ascension as being possibly a physical, resulting from a spiritual, "levitation." His mode of reasoning on this, as on all points, shows great subtlety and penetration of thought.

To the observant New Churchman, the most interesting feature in the whole affair is the increased attention which it betokens to theological or doctrinal questions. It is a new thing under the sun for an audience of two or three thousand people to assemble, time after time, on a week-day, to hear a discussion of the evidences of Christianity. We do not think that it can be entirely ascribed to the stagnation of business, or even to the personal qualities of the lecturer himself.

The Magazine Club.

Our Club of contributors to the Magazine, of which we gave some account in a former number, resumed its meetings on Wednesday, Nov. 7. Thirteen members were present, and one visitor. Papers were read by three of the members; and interesting remarks were made thereon. Nov. 21, fifteen members were in attendance, and two visitors. These meetings are extremely enjoyable to those who participate in them; and all our readers will profit by the increased interest and variety which they will be the means of imparting to the pages of the Magazine. We have made arrangements to give a somewhat detailed account of one or more of the meetings held during the present season.

The Study of New-Church Doctrines.

There are, at the present time, many signs of reviving interest in the study of Swedenborg's writings as an important means of promoting spiritual growth and strength. The idea seems to be fixing itself more strongly than ever on the minds of intelligent New Churchmen, that the stability and permanence of the Church itself very largely depend on the degree in which this practice is observed. From a letter written not long since, by a New-Church layman, we print the following extract on the subject: —

"I have always been impressed with the idea that we New Churchmen know too little of our doctrines. The true basis of a church is, as we know, the possession of true doctrines, capable of philosophical demonstration. We ought to be so imbued with this philosophy of ours, as to be capable of weighing every thing presented to our minds and hearts without hesitation. Only as we can do this clearly and intelligently, young and old, each in his degree, shall we be able to confront and fight the evils and falses which are springing up around us continually. This for our own good, as well as for the good of the world. I wish there might be a vigorous movement in every society of the New Church toward making a *critical* study of the doctrines."

JOURNAL

OF THE

MASSACHUSETTS ASSOCIATION

OF THE

NEW JERUSALEM CHURCH.

NINETY-FIFTH MEETING.

BOSTON, MASS., *October* 11, 1877.

1. THE Association met in the Church of the Boston Highlands Society, and was called to order by the Presiding Minister, at 10 o'clock, A.M.

2. The credentials of delegates were called for, and the following Roll was prepared: —

MINISTERS.

The Rev. Messrs. Joseph Pettee, Warren Goddard, James Reed, T. O. Paine, John Worcester, S. M. Warren, T. F. Wright, F. H. Hemperley, W. Goddard, Jr., H. W. Wright, H. E. Goddard, Richard Ward, and John Westall.

DELEGATES.

Abington.— Messrs. Lucius Faxon, Jeremiah Towle, Joseph Pettee, Jr., and J. D. McKenney.

Boston.— Messrs. Sampson Reed, D. L. Webster, W. W. Cowles, C. M. Reed, Francis Loring, Francis Phelps, Clarence W. Barron, Charles Nowell, and Horace Smith.

Boston Highlands.— Messrs. C. T. Dunham, W. L. Blanchard, S. B. Wing, G. W. T. Reed, and J. Sherburne.

Bridgewater.— Messrs. E. H. Sprague, D. D. Sweet, and L. G. Lowe.

Brockton.— Messrs. Lyman Clark, B. E. Eaton, Davis Copeland, and F. E. Hanson.

Brookline.— Messrs. W. A. Wellman, A. L. Cutler, and W. B. Hazeltine.

East Bridgewater.— Messrs. M. C. Shaw, Thomas Conant, A. B. Parker, S. W. Keene, and L. W. Richards.

Fall River.— Messrs. Thomas Almy, Lemuel Pettee, and T. D. W. Wood.

Foxboro' and Mansfield.— Mr. S. P. Hodges.

Lancaster.— Mr. D. H. Humphrey.

Providence.— Messrs. G. B. Holmes, D. L. Daboll, Thomas Hope, J. S. Whitehouse, and E. C. Ashley.

Salem.— Messrs. D. F. Staten, A. H. Hardy, J. A. Fonnk, and John Barnett.

Waltham.— Messrs. Joel Shedd and George Phinney.

3. The Roll was called.

4. The Journal of the last meeting was read.

5. The Secretary read the Orders of the Day.

6. The Committee to Nominate Officers was made to consist of Messrs. J. Reed, Warren, and Sprague.

7. The Report of the Executive Committee was called for and read.

8. Mr. S. Reed moved, and it was

Voted, That so much of the Report as concerns the ordination of Mr. Westall be approved of, and that the ordination take place in connection with the religious services of this day.

9. It was

Voted, That the remaining part of the Report concerning *The New Jerusalem Magazine* be laid upon the table, to be taken up later in the day.

10. The Presiding Minister read his semi-annual Report, which, on motion, was accepted and approved. Interesting remarks upon the subject of the Report were made by Messrs. J. Reed, J. Worcester, Hemperley, Warren, and S. Reed. [See *New Jerusalem Magazine* for December.]

11. The Missionary Board presented its Report, which was accepted and *adopted.*

12. The Report of the Massachusetts New-Church Union was read by its President, Mr. J. W. Edgerly. The Report was laid upon the table, to be taken up at the beginning of the afternoon session.

13. Messrs. Edgerly, Lowe, Richards, and A. L. Cutler, were appointed a committee to take up the collection for the Union.

14. At noon a recess was taken till two o'clock. Religious services were conducted by Rev. T. O. Paine, who delivered a sermon from NUMBERS x. 35, 36.

15. The Presiding Minister then ordained John Westall into the first grade of the ministry of the New Church.

16. The amount of the collection for the Union was $88.35.

AFTERNOON SESSION.

17. Upon the reassembling of the Association, the Secretary called the Roll, and read the Minutes of the morning session.

18. The Report of the Committee on Religious Education was presented. On motion, the Report was accepted and approved. [See *New Jerusalem Magazine* for December.]

19. The Committee on Nominations reported the following list: —

For Secretary.— Rev. Theodore F. Wright.

For Committee of Laymen.— Messrs. Jeremiah Towle, Abington; Sampson Reed, Theophilus Parsons, David L. Webster, A. T. Lowe, Francis Phelps, F. A. Dewson, and Luther Clark, Boston; Horace P. Chandler, Boston Highlands; Ephraim H. Sprague, Bridgewater; William N. Harlow, Brockton; William A. Wellman, Brookline; W. S. Davis, Contoocook; Thomas Conant, East Bridgewater; Thomas Almy, Fall River; E. Jasper Fisher, Mansfield; B. S. Hale, Lawrence; H. D. Humphrey, Lancaster; Herbert M. Warren, Newton; Francis Pratt, Pawtucket; Thomas Hope, Providence; S. M. Cate, Salem; Nathan Foster, Springfield; J. Thompson, Taunton; George Phinney, Waltham; Nahum Leonard, West Bridgewater; and N. S. Simpkins, Yarmouth.

For Committee on Religious Education.— Rev. James Reed, Rev. John Worcester, Rev. W. H. Mayhew, Mr. F. A. Dewson, and Mr. Albert Mason.

20. On motion, the nominations were confirmed.

21. Rev. James Reed offered the following, which was unanimously *adopted:* —

Resolved, That this Association, regretting the absence of Rev. Abiel Silver from its otherwise pleasant meeting, extends to him its sympathy on account of his recent injuries, and its hopes for his speedy recovery; while desiring to join with him in the heartfelt recognition of that good Providence in Whose sight there is

no accident, and Who suffers no outward mishap to come upon us, except for His higher and better purposes.

22. On motion of Rev. T. F. Wright, Mr. Reed was requested to act as Messenger of the Association in bearing to Mr. Silver a copy of the foregoing vote.

23. The Report of the Massachusetts New-Church Union was taken from the table, and *adopted*.

24. The subject of the Magazine was taken up, and remarks were made by Messrs. J. Worcester, J. Reed, Hemperley, and Phelps.

25. Mr. Dewson offered the following Resolution, which was *adopted*.

Resolved, That this Association requests its Presiding Officer, and the Ministers and Leaders of Societies, to take such measures as may seem best in their judgment to increase the subscription-list of *The New Jerusalem Magazine* in their respective societies and elsewhere.

26. The Secretary moved that the mode of publishing the Journal and documents be the same as that pursued last April.

27. Mr. S. Reed moved that when we adjourn, we adjourn to meet in the church on Bowdoin Street, on the day of the Annual Fast.

28. After singing the 71st Selection, and receiving the benediction pronounced by the Presiding Minister, the Association adjourned.

THEODORE F. WRIGHT,
Secretary.

OFFICERS OF THE ASSOCIATION.

Presiding Minister.— Rev Joseph Pettee, Abington.

Secretary.— Rev. Theodore F. Wright, Bridgewater.

Committee of Ministers.— Rev. Messrs. Joseph Pettee, Thomas Worcester, Abiel Silver, Warren Goddard, S. H. Worcester, J. P. Perry, James Reed, T. O. Paine, John Worcester, S. M. Warren, Charles Hardon, T. F. Wright, W. H. Mayhew, Stephen Jepson, F. H. Hemperley, A. F. Frost, W. Goddard, Jr., H. W. Wright, H. E. Goddard, Richard Ward, and John Westall.

Committee of Laymen.— Messrs. Jeremiah Towle, Abington; Sampson Reed, Theophilus Parsons, David L. Webster, Francis Phelps, A. T. Lowe, F. A. Dewson, and Luther Clark, Boston; Horace P. Chandler, Boston Highlands; Ephraim H. Sprague, Bridgewater; Wm. N. Harlow, Brockton; Wm. A. Wellman, Brookline; W. S. Davis, Contoocook; Thomas Conant, East Bridgewater; Thomas Almy, Fall River; E. Jasper Fisher, Mansfield; B. S. Hale, Lawrence; H. D. Humphrey, Lancaster; Herbert M. Warren, Newton; Francis Pratt, Pawtucket; Thomas Hope, Providence; S. M. Kate, Salem; Nathan Foster, Springfield; J. Thompson, Taunton; George Phinney, Waltham; Nahum Leonard, West Bridgewater; and N. S. Simpkins, Yarmouth.

Committee on Religious Education.— Rev. James Reed, Rev. John Worcester, Rev. W. H. Mayhew, Mr. F. A. Dewson, and Mr. Albert Mason.

CONDENSED REPORTS.

Report of the Executive Committee.

At a meeting of the Committee held at the New-Church Rooms, Boston, October 8th, 1877, the Presiding Minister read an application which he had received from Mr. John Westall for ordination into the ministry of the New Church. The letter contained an invitation extended to him by the Fall River Society to become its pastor.

On motion, it was unanimously voted that the Presiding Minister be advised to carry out the wishes expressed in the application of Mr. Westall.

The Committee also, at the same meeting, gave special attention to the subject of *The New Jerusalem Magazine*, which, it will be remembered, is published by the Union under the auspices of the Association. There seemed to be but one opinion as to the importance of sustaining that periodical. Signs are not wanting that it is already performing a much-needed work for the Church. Many appreciative letters have been received from subscribers in different parts of the country.

Much might be said with regard to the usefulness of a periodical conducted on the general plan of the Magazine. Not only does it afford a repository for the best productions of New-Church thought in a form suited to their permanent preservation, but it serves likewise, so far as it is judiciously managed, to establish a standard of opinion on matters of current interest. This is perhaps its most important use. Questions are continually arising in connection with passing events, with phases of public sentiment, with science or literature, on which light is desired by New-Church people, to aid them in forming correct judgments. The writings of Swedenborg do not deal directly with such questions; and without a periodical published at regular intervals, which applies itself specially to them, they would in many minds remain long unanswered.

Each of the seven numbers of the Magazine which have thus

far appeared, has contained two or more carefully-prepared notices of books on which the New-Church reader might be naturally presumed to desire information. About thirty persons, representing many different localities, have appeared as contributors in these seven numbers. The Committee feel that our periodical may fairly claim to have met in some considerable degree the demands which may be justly made upon it.

It is probable, though not certain, that a sufficient sum will be received from subscriptions for the present volume to pay the bare expenses of publication, without calling on those who have pledged themselves to a guaranty fund. Considering the financial condition of the times, perhaps this is as much as we can reasonably expect to do. And yet the subscription-list is far smaller than, in the judgment of the Committee, it ought to be, or would be if the members of the Church in general had a more just appreciation of the value of the work which we are trying to perform. The Committee have been surprised to learn that in Massachusetts and New England the number of subscribers is proportionally less than it is in many distant parts of the country.

It has seemed proper to the Executive Committee to bring this subject to the notice of the Association, in hopes that its members may see the importance of doing each one his part in sustaining the enterprise which we have collectively undertaken.

Report of the Presiding Minister.

Since our meeting in April last, I have preached twenty-two (22) times; administered the Holy Supper eleven (11) times; confirmed one (1), and baptized six (6) persons; delivered lectures in eleven (11) different places; officiated at five (5) funerals; ordained Richard Ward into the ministry; officiated at one (1) marriage, and distributed to clergymen and theological students sixty (60) volumes of the gift-books of Swedenborg.

Of the twenty-one Societies nominally on the list of the Association, twelve (12) have the regular services of pastors or ministers; two, those at Waltham and Fall River, enjoy regularly the services of licentiates; four—the Abington, Foxboro' and Mansfield, Lancaster and Pawtucket—have readers, and occasional ministerial services. Three of the societies—the Lowell, Taunton, and W. Bridgewater—from the dispersion of members, have no regular services; two of

them, however, have an occasional missionary visit. Mr. Hardon has recently commenced, with apparently good prospects, holding services in the church at Contoocook, where they have been for some time suspended.

During the last year Mr. Ward has preached a good deal, and very acceptably, at East Woburn, and occasionally in other places.

A regular service is held at the house of Mr. Hiram F. Mills, in Lawrence. Mr. Mills is the reader, but the services of a minister are frequently enjoyed,— at present once a month; those of Mr. Paine, when he can be spared from his society; at other times, those of Messrs. Warren Goddard, the elder and younger, and occasionally others.

The services at Worcester, which have been held for several years, and which have given much satisfaction, have been suspended in consequence of the removal of the reader, Mr. Walter Gates, to Newton. It is my intention to make occasional missionary visits to the receivers there, and to hold Sabbath services, if, on consultation, this shall be found to be practicable. There are several receivers at Harvard who have a regular meeting at the house of Mr. Bull, who acts as reader.

Rev. Mr. Goddard, the Unitarian clergyman in that place, is a very interested reader of Swedenborg; and he appears to be in the acknowledgment of the doctrines, to a considerable extent.

For the remainder of this Report see *New Jerusalem Magazine* for December.

Report of the Missionary Board.

Since our last report, but three meetings of this Board have been held, the June meeting having been omitted in consequence of the absence of several members at the meeting of the General Convention.

Mr. Pettee's very full diary has, as usual, furnished the principal topic of conversation, and but one occasion for any action has arisen.

It is perhaps not generally known in the Association that Dr. I. H. Lucas, of Edgartown, Martha's Vineyard, upon his decease a few years ago, left a sum of money in the hands of three trustees, the income of which is to be forever applied to providing, from time to time, New-Church preaching or missionary work upon that

island. By the stipulations of his will, one of these trustees was to be the Pastor or Minister of the North Bridgewater Society, and the other two, laymen of his selection.

Rev. S. S. Seward, David Whittemore, and F. A. Dewson were therefore appointed by the court, and a sum amounting to nearly $2,000 paid into their hands.

The trustees considered that it would be best for them to ask the coöperation of this Board in the fulfilment of the trust, and as long ago as 1874 the matter was brought to its notice.

Until the present season there has seemed to be no opportunity to make a profitable beginning. The field had been explored by Rev. W. H. Mayhew some years ago, when in the employ of the Union; but he, though well acquainted with the locality, found but little encouragement at that time. At the July meeting of this Board, after due consideration, it was voted to recommend to the trustees to employ Mr. Mayhew to again explore the field, and make a report to this Board as well as to the Trustees.

This Mr. Mayhew has accomplished during the past month, having spent five days upon the island, visiting such localities as seemed most promising, and holding interviews with many persons — among them several before unknown to him — who seemed to have received some knowledge of, and to have developed more or less interest in, the truths of the New Dispensation.

In most instances, the interest could be traced to the influence of Dr. Lucas himself, who seems to have been a man of strong character, and highly respected throughout the island.

Mr. Mayhew says, "His influence upon the communities with which he came directly in contact is still very marked, although it is a long time since it was actively exercised, for he was confined to his house for some years previous to his decease; with one exception, whatever interest has ever existed upon the island is directly traceable to him," and rather to the quiet influence of his life, and his judicious distribution of books; for he does not appear to have been much of a talker upon New-Church topics.

Mr. Mayhew's full account of his visit is very interesting, but presents little that can be directly quoted here.

His general impression is, "that there is a somewhat more open and receptive state of the popular mind than at his previous visit, eight years ago;" and it seems to him "that a little judicious work may be done there, from year to year."

He recommends that Mr. Pettee visit the island another season,

calling upon those interested, and preaching and lecturing, if suitable arrangements can be made.

This being the only noteworthy matter which has attracted the attention of the Board, it has seemed worth presenting to your notice. If for nothing more, it shows us the possibility of cultivating a strong and practical love for the truth and life of the Church, under most unfavorable circumstances of spiritual isolation; and it gives evidence that the influences of such a faith and life cannot be without fruit, though the seed may long lie dormant in an apparently unfavorable soil.

For the Board.

F. A. Dewson, *Secretary.*

Report of the President of the Massachusetts New-Church Union.

At the Annual Meeting of the Union, held March 21st, the following officers were elected: —

President. — James W. Edgerly, of Brookline.

Secretary. — Charles M. Reed, of Boston.

Treasurer. — Albert Cushman, of Brookline.

Directors. — Francis Loring and Thomas Doliber, of Boston; H. P. Chandler and J. A. Thompson, of Boston Highlands; R. M. Pulsifer and F. A. Dewson, of Newtonville; Lyman Clark, of Brockton; S. M. Warren, of Brookline, and S. W. Keene, of East Bridgewater.

The latter gentleman declining to serve on the Standing Committee, Mr. Thomas Hope, of Providence, was elected to fill the vacancy.

It being the duty of the Standing Committee to choose five members of the Missionary Board, they elected Messrs. S. M. Warren, F. A. Dewson, H. P. Chandler, Francis Phelps, and J. W. Edgerly.

The Standing Committee, since the Annual Meeting, have held six meetings.

The Standing Committee having voted to assume the publication of the "Magazine," a sub-committee was appointed to attend to its business details.

A guaranty fund, amounting to $925.00, was subscribed by several gentlemen to make up any deficiency which might result from its publication, for the first year.

Although the "Magazine" has not met with so extensive a circulation as it is entitled to in Massachusetts, and within this Association, it is probable that it will be self-sustaining. The number of subscribers, at present, is 479, (19 of these being exchanges, and free,) not more than half the number, probably, which it would have, if some individual in each society would endeavor to extend its circulation by obtaining subscribers.

The services of Mr. Hicks, as agent at the Rooms, having terminated, Miss A.W. Sawyer was engaged as his successor. Although the duties of the position have been increased by the publication of the "Magazine," the business has been promptly and faithfully attended to.

The visits to the Rooms, for the past six months, have been 5,096 against 4,405 for the corresponding part of last year, showing a considerable increase.

The business of the Book-room has not varied much from last year. The stock of books, the Rooms, and the Libraries have been well cared for.

The will of the late Eliza Jenkins having been established in the Probate Court, and the care of a large amount of money — about $30,000 — devolving upon the Union, it was thought best to see if a building suitable for the use of the Union, and capable of yielding an income, could be obtained; and a sub-committee, consisting of Messrs. Pulsifer, Dewson, and Edgerly was appointed to see if a suitable estate could be bought at a low price, and report at a future day. That committee has not yet reported.

The lease of the Rooms having expired, it was thought advisable to renew it for only one year, which was accordingly done at a reduction of $300.00.

An addition of 11 volumes has been made to the libraries during the past six months. The use of the Reference Library for that time is indicated by the figures 404 against 326 for the same period of last year, showing an increase.

The sales of books for the past six months have been to the amount of $378.30. The loans of books from the Circulating Library have been 590, an increase over the same period of last year of 56. Ninety-nine names have, during the same time, been added to the Library ledger.

The value of tracts given away is $4.21.

The receipts for the past six months have been $3,882.16, made up of the following items: —

Contributed by J. Wooldredge	$25 00	
" " Harrison Bird	25 00	
" " Rev. James Reed	100 00	
" " Mrs. J. Andrews	20 00	
" " Mrs. Smith	1 00	
" " Francis Phelps	30 00	
" " Bridgewater Society	50 00	
" " Yarmouth "	40 00	
" " Salem "	10 00	
" " Abington Ladies' Sew. Soc.	10 00	
		$311 00

Amount subscribed at the April Meeting of the Association to deficiency fund	$1,173 65
Collected at that meeting	162 21
Collected by Mr. Pettee for his services from sundry societies	185 00
Balance from Mr. Hicks	12 68
Book Sales over amount paid for Books	37 62
Executors of Miss Jenkins's Will	2,000 00
Total	$3,882 16

The expenditures have been $3,616.04, as follows: —

Indebtedness at commencement of financial year	$1,778 65
Paid Rent less Rent received	475 02
Printing Journal of Association	66 72
Four Bibles for Ordinations	32 00
Salaries	1,194 62
Sundries	69 03
Total	$3,616 04

The Treasurer has also received from the executors of the will of Miss Jenkins one thousand dollars, the income to be expended for the benefit of a New-Church School in Scituate.

This sum has been deposited in Savings Bank.

The cash assets of the Union are therefore as follows: —

In Savings Bank	$1,000 00
Cash on hand	266 12
Mortgage Note belonging to Library Fund	800 00
Belonging to Library Fund	342 11
Cash belonging to Magazine	460 00
Tract Fund bequeathed by Mrs. Bassett	209 00
Total	$3,077 23

It will be perceived that the Treasurer has borrowed from the Jenkins Fund nearly the whole, to pay current expenses of the past six months — only $266.12 remaining, owing to the neglect of contributors to pay early in the year, a very small part of the sums guaranteed at the last meeting of the Association by the different societies having been paid in to this date. It would much relieve the Treasurer if those societies which have subscribed to the guaranty fund would remit the amount of their subscriptions.

The subscribers, and the amounts subscribed, are as follows: —

Abington	$50 00
Boston	2,500 00
Boston Highlands	100 00
Brookline	100 00
Newton	400 00
Providence	25 00
Yarmouth	40 00
	$3,215 00

There has been a constant reduction of the expenses of the Union since 1873, as the following table will show: —

Expenditures for the year ending April		1873	$6,297 15
"	"	" 1874	5,723 19
"	"	" 1875	5,198 80
"	"	" 1876	4,763 33
"	"	" 1877	4,162 68
Estimated expend.	"	" 1878	3,500 00

It cannot fail to be apparent that the Committee have had a judicious economy in view; and they feel grateful to the members of the Association who came forward at the last meeting when the prospects of the Union were so dark, and with a liberal contribution, and a guaranty from the societies, extricated them from their difficult position.

The Committee feel that, although the anxiety which they suffered has been removed, still the time has not arrived in which we can sit down and enjoy the fruit of past labors with the satisfaction of completed tasks; but, on the contrary, that we must be up and doing, for the "harvest is plenteous and the laborers few."

That we ought not to consider the bequests which have been made the Church as absolving us from making pecuniary sacrifices in future; as the bequests were made to the *Church*, and not to *us* as individuals; they were made to extend the influence and knowledge of the truth; and not to relieve us from doing any part of our duty.

Having this principle in view, the Committee have endeavored to maintain intact all funds committed to the care of the Union, whether the disposal of them was limited by the testators or not; and they hope that members of the Association will approve their action by furnishing support to the Union in the future as they have in the past.

All of which is respectfully submitted.

JAMES W. EDGERLY,
President of the Massachusetts New-Church Union.

CONSTITUTION AND BY-LAWS

OF THE

MASSACHUSETTS ASSOCIATION.

CONSTITUTION.

1. This Association shall be called THE MASSACHUSETTS ASSOCIATION OF THE NEW JERUSALEM CHURCH.

2. The Societies comprising it are the Abington, Boston, Boston Highlands, Bridgewater, Brockton, Brookline, Contoocook, East Bridgewater, Fall River, Foxboro' and Mansfield, Lancaster, Lowell, Newton, Pawtucket, Providence, Salem, Springfield, Taunton, Waltham, West Bridgewater and Yarmouth Societies, and any other regularly instituted Societies that may be admitted by vote of the Association.

3. The acting members of its meetings shall be its Ministers and Delegates duly chosen by the Societies.

4. The Ministers of the Association shall be the Pastors and Ministers of the Associated Societies, and any other Ministers regularly ordained according to the rules of the General Convention of the New Church in the United States of America who reside within the limits of the Association, and perform ministerial duties which are reported to the Association for its cognizance and approval.

5. Each Society shall be entitled to three Delegates, and one additional Delegate for every twenty-five members, until the number of members exceeds one hundred; beyond which number fifty additional members shall be required to confer an additional Delegate.

6. All members of the Associated Societies, in good standing in the same, may be present at, and take part in, the deliberations of the meetings; and may be appointed on Committees and charged with other duties by the Association.

7. The officers of the Association shall be a Presiding Minister and a Secretary, together with a Committee of Ministers, a Committee of Laymen, an Executive Committee, and a Committee on the Religious Education of Children and Youth.

8. The Presiding Minister shall be an Ordaining Minister, or a Minister of the second grade, according to the Constitution of the General Convention of the New Church in the United States of America, and shall hold his office by a tenure similar to that of the Pastor of a Society. He shall have the authority to call a special meeting of the Association, to alter the time and place of holding any meeting, and to convene the Committee of Ministers, the Committee of Laymen, or the Executive Committee, at his discretion; and the Secretary shall give notice of the same at his direction.

9. The Committee of Ministers shall consist of all the Ministers of the Association, and their duty shall be to watch over and promote the ecclesiastical and clerical interests of the Association.

10. The Committee of Laymen shall consist of one member from each of the Societies, and an additional member for every one hundred members of the Society. They shall be elected annually; and it shall be their duty to have in charge the prudential and general interests of the Association.

11. The Committee of Ministers and the Committee of Laymen shall together constitute the Executive Committee of the Association, and shall act in conjunction with the Presiding Minister, on all matters relating to the licensing of preachers, the ordination of Pastors and Missionaries, or Ministers of the first grade, and the institution of Societies. And it shall be the duty of this Executive Committee to act in behalf of the Association, and to have a general superintendence of its affairs in the interim of its meetings; to prepare business for the action of the Association, and to recommend measures for its adoption whenever they shall think best to do so; to hold meetings for these purposes, by previous appointment, at the call of the Presiding Minister, or at the call of any five members of the Committee; to confer with the Standing Committee of the Massachusetts New-Church Union whenever it may become necessary; to keep a record of all their doings, for the use of the Association; and to report what they have done, so far as it may be of interest to the general body, at the meetings of the Association. Seven members shall constitute a quorum for the transaction of business.

12. The Presiding Minister, and four other persons to be appointed annually by the Executive Committee, shall, with five other persons, to be appointed by the Standing Committee of the Massachusetts New-Church Union, together constitute the Missionary Board of the Association and Union. This Board shall have the entire charge and control of all the missionary and colportage work, and the appointment and direction of the persons by whom it is performed; but the compensation of such agents shall be fixed by the Standing Committee of the Union.

13. The Committee on the Religious Education of Children and Youth shall consist of five members, who shall be elected annually; and it shall be their duty to consider and report from time to time upon some subjects connected with the religious education of children and youth.

14. Each of these Committees shall be organized with a Chairman and Secretary; and of the Committee of Ministers and the Executive Committee the Presiding Minister shall be the Chairman; and each Committee shall keep and preserve a complete record of its doings, and shall report the same to the Association. A majority of members shall constitute a quorum of Committees unless otherwise ordered by the Association.

BY-LAWS.

1. The Presiding Minister shall call the Association to order when the hour of the meeting has come.

2. The certificates of delegation shall be delivered to the Secretary by the delegates when they come into the place of meeting.

3. A sufficient number of pews shall be set apart by the Society with whom the Association meets, for the accommodation of all the ministers and delegates.

4. The Secretary shall, before each meeting of the Association, enter into a book of Orders of the Day all the matters which have come over from former Associations, in the order in which they stand on the former records. The elections of the elective officers shall stand at the head of the Orders of the Day for the meeting in October.

5. The President shall, when the meeting has come to order, proceed to call for the Reports of Societies.

6. As the Reports are read, the Secretary will note, upon the Book of Orders of the Day, the subjects suggested for consideration in the reports, in the order in which they are read.

7. The Secretary shall then call the Roll of Delegates.

8. The Secretary shall then read the Journal of the previous meeting.

9. The Secretary shall then read the Orders of the Day.

10. The Orders of the Day shall then be taken up for consideration in the order in which they stand in the Book of Orders, unless a different order be directed by vote of the Association, and excepting the Report of the Massachusetts New-Church Union, which shall be read immediately before the recess for religious services, unless otherwise ordered.

11. All reports of Committees shall be in writing, and shall be signed by the Chairman or a majority of the Committee.

12. When a report is made, the first question shall be on its reception; which shall discharge the Committee, unless it be subsequently recommitted to them.

13. When a report is received, the question shall be, to lay on the table, to recommit, to amend, to lay on the table and print, to accept, to accept and print; which motions shall have precedence in the order in which they are here arranged.

14. If resolutions are appended to a report, they shall be acted upon separately; and, if adopted, they shall appear on the Journal.

15. All Committees shall be appointed by the Chair, unless otherwise ordered.

16. All resolutions shall be in writing; and any motion shall be reduced to writing, and presented to the Chair, if desired.

17. If any meeting hold more than one session, the roll shall be called when it comes together after adjournment.

18. The Journal of the preceding session shall then be read, and the business in which the meeting was engaged shall have precedence.

19. At the close of each meeting, the Journal of the last session shall be read.

20. The public worship at the meetings of the Association shall take place at 12 o'clock M., unless otherwise ordered; and immediately after the religious service a collection shall be taken up for the benefit of the Massachusetts New-Church Union.

21. The Journal of each meeting, together with such reports and other documents as the meeting may direct, shall be printed by the Secretary in such manner as the Association shall from time to time direct.

22. Each Society shall report to the meeting of the Association next preceding the assembling of the General Convention its statistics for the year, together with such other information as ought to be laid before the Association.

23. The Societies of which this Association is composed shall designate the delegates to the General Convention, each Society selecting that number to which it is entitled by the Constitution of the Convention; and the delegates thus selected shall be the delegates of this Association, and shall be authorized to fill any vacancies which may exist in their number.

24. When the application of a society for admission into this Association is granted, suitable resolutions of welcome shall be prepared and entered upon the minutes; and if delegates from the Society be present, they shall be received by the Presiding Minister in a manner similar to that in which he would receive members into a society; and a copy of the resolutions shall be sent to the Society.

25. In case any question arises as to the respective duties or jurisdiction of the several bodies or committees of the Association and Union, a convention shall be called upon the request of either body, to consist of the Standing Committee of the Union, and the Executive Committee of the Association; and the action of such convention shall be considered final until annulled or modified by the Association or the Union.